THE Sincere Convert:

DISCOVERING The ſmall number of true *BELEEVERS*;

And the great difficulty of *Saving-Converſion.*

Wherein is excellently and plainly opened theſe choyce and Divine Principles;

Viz.

1. That there is a God, and this God is moſt glorious.
2. That God made Man in a bleſſed eſtate.
3. Mans miſery by his Fall.
4. Chriſt the onely Redeemer by price.
5. That few are ſaved, and that with difficulty.
6. That Mans perdition is of himſelf.

By THO. SHEPHEARD, ſometimes of *Emanuel* Colledge in *Cambridge*.

The Fifth Edition, corrected and much amended by the AVTHOR.

Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it, Mat. 7. 14.

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Wm Tucker

To the Christian READER.

IN *these evill and perillous times, God hath not left us without some choice mercies. Our sinnes abound, and his mercies superabound. The Lord might justly have spoken those words of death against us, which of old he did against the Jewes;* I have taken away my peace from this people, loving kindnesse and mercies, *which had hee pulled from us, wee had had cause enough to mourn with* Rachel, *and to refuse comfort; for all our happinesse* lies *wrapt up in* peace, loving kindnesse *and* mercy. *But God is yet good unto* Israel, *he commands deliverances for* Jacob, *he overrules all the powers of darknesse, and tells the sons of* Belial, (*men of corrupt minds and cursed practises*) *that* they shall proceed no further, *but* that their folly

Psal. 73. 1
Psal 44. 4
Psal. 76. 10.

2 Tim. 3. 1, 9.

shall be manifest unto all. *Hee makes all enemies, all Devils, all creatures to further his own glory, and the good of his peculiar people. When times are naught and dangerous, he saith,* Isa. 26.20. Come my people, enter into thy chambers, and shut thy doores about thee, hide thy self as it were for a little moment, till the indignation be over-past. *If troubles threaten life, he saith,* Isa. 43. 2. When thou passest through the waters I will bee with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not bee burnt, neither shall the flames kindle upon thee; for I am the Lord thy God, &c. *When enemies are incensed, feare and sorrows multiplyed, hee saith,* Isa 41.10, 11 Feare thou not, for I am with thee, bee not dismayed, for I am thy God, I will strengthen thee, I will help thee, yea I will uphold thee with the right hand of my righteousnesse. Behold, all they that were incensed against thee, shall bee ashamed and condemned, they shall bee as nothing, and they that strive with thee shall

Truth *can make* you free, *Joh.* 8. 32. *If compaſſed about with enemies,* Truth *can ſhield thee,* Pſal. 91. 4. *If you be full of filthy thoughts and luſts, or any impurities, the* Truth *can ſanctifie you,* Joh. 17. 17. *If darkneſſe and faimneſſe poſſeſſe your ſouls,* Truth *is* lumen & pabulum animæ, *the light and life of the ſoul,* Pſal. 119. 105.

Let us then advance our thoughts of Truth, *and rate it above all ſublunary things, and buy it though it coſt us all: it is no* Simony, *it is not too deare, you cannot over-value* Truth. *It is ſiſter to the* Peace of God *which paſſeth all underſtanding: See how God himſelf eſtimates his word and truth,* Pſal. 138. 2. Thou haſt magnified thy word above all thy Name. *Whatſoever God is known by beſides his* word, *is beneath his* word. *Take the whole Creation, which is* Gods Name *in the greateſt letters, it's nothing to his word and truth. Therefore Chriſt tells the Phariſees it is eaſier for heaven and earth to paſſe, then one tittle of the Law to faile. If the leaſt* Jod *or* Tittle *of the* Law, *be prized by God above all* Joh. 21. 15, 16, 17.

the world, let us take heed of undervaluing the great and glorious Truths of the Gospel, *and settle it as a Law upon our heart, that we can never over-prize or yeeld sufficient praise for any truth.*

Men can praise God for the blessings of the field, the seas, the womb, and of their shops; but where is the man that praises God for this blessing of blessings; for Truth, *for good* Books, *and heavenly* Treatises? *Men seldome purposely lift up their hearts and voices to heaven to praise God for the riches of knowledge bestowed upon them. In good Books you have mans labour, and Gods truth; the tribute of thanks is due for both, that God inables men to so great labours, and that he conveyes such precious treasure through earthen vessels.* David *thought it his duty to praise God for* Truth, Psal. 143. 2. *and hath left it upon record for our imitation. He saw such excellency, and found so much sweet gain in* Truth, *that hee must break out into praises for it.*

Reader, *give over thy old wont of slighting and censuring mens labors. Experience hath long since told thee, that no*

good

good comes that way. Now learn to turn thy prejudice unto praises, and prove what will be the fruit of honoring and praising God for truths dispensed by his faithfull Servants. Let me tell thee, this is a chief way to keep Truth *still amongst us. If* Truths *be not received* with the love of them, *and God honored for them, presently* strong delusions *come, and* Truth *must suffer or fly. God hath made good that promise in* Jeremy, *he hath revealed unto us* abundance of peace and truth, *and we through ingratitude have forfeited both. Our peace is shaken, and who can promise himself with* Hezekiah *there shall bee peace and truth* in my dayes; *Peace may fail thee, but let not* Truth. *Every good Christian may and should say with the good King, there shall be* Truth *in my dayes, if not* Peace *and* Truth. *I will so far honor* Truth, *as to receive the* love of it. *I will hold it fast by faith, hold it forth by practice, praise God daily for it, and venture all in defence of it. So did the Martyrs, whose memory is sweet, and whose reward is great. It is better suffering for truth,*

then

then with truth: yet if Truth *must suffer, or can die, better it is to die with* Truth *then out-live it.*

But that Truth *may live, and we live by* Truth, *let us magnifie God much for* Truth *for his Word, and good books that spring thence. Some probably may say, it's enough to praise God for his Word, other books are not* tanti. *Wilt thou praise God for the sea, and be unthankfull for the rivers and springs? Wilt thou lift up thy voyce for the great waters, and be silent for the silver drops and showers? If the former rain affect thee, be not ungratefull for the latter. God would have men to value his servants, and praise him for their labours.*

But they have errors in them.

Bee it so, shall we refuse to praise God for the Flowers and the Corne, because there bee some Weeds in the Garden, and Thistles in the Field? Prejudice not thy selfe, buy, read, take thy delight; here is a Garden without Weeds, a Corne Field without Cockle or Darnell, Thorn or Thistle. Art thou a Sincere Convert? *Here are truths* Suitable, Solid, *and* whole-

wholsome, thou mayst feed and feast without fear.

The Author is one of singular piety, inward acquaintance with God, skil'd in the deceits of mens hearts, able to enlighten the dark Corners of the little world, and to give satisfaction to staggering spirits. His work needs not the purple of anothers commendation to adorn it. But because custome, not necessity, (for it is Truths prerogative to travell without a passport) I say, because custome causeth Truth to crave and carry Epistles commendatory; know that the work is weighty, quick, and spirituall, and if thine eye bee single in perusing it, thou shalt finde many precious soul-searching, soul-quickning, and soul-enriching truths in it: yea, be so warned and awakened, as that thou canst not but blesse God for the man and matter, unlesse thou be possest with a dumb Devil.

To conclude, Christian Reader, take heed of unthankfulnesse; spirituall mercies should have the quickest and fullest praises. Such is this work, thou foresawest it not, thou contributedst nothing to the

the birth of it, It's a preventing mercy. By it, and other of the ſame nature, God hath made knowledge to abound, the waters of the Sanctuary are daily increaſed, and grown deep. Let not the waters of the Sanctuary *put out the fire of the* Sanctuary. *If there bee no praiſe, there is no fire. If thy* head *bee like a Winters Sun, full of light, and* heart *like a Winters earth without fruit, feare leſt thy* light *end in utter* darkneſſe, *and the* tree of knowledge *deprive thee of the* tree of life. *The Lord grant thou mayeſt finde ſuch benefit by this Work, as that thy heart may be raviſhed with* Truth, *and raiſed to praiſe God to purpoſe, and made to pray,* Lord ſtill ſend forth thy light and Truth, that they may lead us: *So prayes,*

Thine in Chriſt,

W. GREENHILL.

The

The CONTENTS of the chief Heads of this Treatise.

THe first Principle, That there is a God. pag. 1
Four grounds to prove there is a God. 3
Several objections denying a God, answered. 8
A discovery of Atheism in opinion and practice. 10
An exhortation to see and behold this God. 13
We must make choyce of this God for our God. 14
The happinesse of those that forsake all for this God. 15
That God is most glorious, shewed in four particulars. First, in his Essence, pag.16. Secondly, in his Attributes, pag.16. Thirdly, in his Person, p.23. Fourthly, in his works, p.24.
An excellent explanation of the Attributes of God, viz. 1 *Spirituall.* 2 *Living.* 3 *Infinite.* 4 *Eternall.* 5 *All-sufficient.* 6 *Omnipotent.* 7 *All-seeing.* 8 *True.* 9 *Holy.* 10 *A just and mercifull God.* 17
The second Principle. *That God made all mankind in a glorious and happy estate like himself.* 24
Wherein the glory and blessednesse of man did appear. 25
The Image of God in man did appear in four particulars. 1 *In his understanding, p.26.* 2 *In his affections.* 3 *In his will, p.27.* 4 *In his life.* 28
The horrible Nature of Adams *sin.* 29
How justly God might require mans perfect obedience to the whole Law. 30
Mans cause of lamentation for his losse in Adam. Ibid.
That we are more perfectly righteous in Christ then we could have been in Adam. 31
A reproof to three sorts of men. 1 *Such as are ashamed of holinesse.*

The Contents.

nesse. p. 32. 2. Those that hate holinesse. 2. Those that content themselves with a certain measure of holinesse. 34
How to get the Image of God renewed in us. 40
The third Principle. That all mankind is fallen from that glorious estate in which he was created, into a miserable condition. 41
Mans misery in regard of Adams sin. 42
Those fearfull sins that are packt up in Adams sin. 1. Apostasie, 2. Rebellion. 3. Unbeliefe. 4. Blasphemy. 5. Pride, 6. Contempt of God. 7. Unthankefulnesse. 8. Theft. 9 Idolatry. 45
All naturall men are dead in sin. And the best actions of naturall men are sinfull. 47
Naturall men compared to dead men in 10 particulars, 49
Sins of the heart worse then sins of the life, 56
The actions of naturall men are sinfull in 6 particulars. 60
Whether good duties ought to be performed by naturall men, seeing their best actions are sinfull 62
Mans misery in regard of the consequences of sin. 64
Mans slavery under Satan shewed in 7. particulars. 68
Mans future misery by sin: first, in death, p. 72. Secondly, after death, p. 74. Thirdly, in his particular judgement, 75
The generall day of judgement proved, and the manner of it in every particular at large. 82
The misery of naturall men after the day of judgement in 6. particulars. 90
The 4. Principle, Christ the onely Redeemer of man out of that miserable estate in which he is by nature. 101
How Christ redeemeth men, shewed in 4. particulars. 102
The neglect of our redemption by Christ, very dangerous 105
Who they are that Christ hath redeemed. 109
Christ offered to all in generall. 110

Objections

The Contents.

Objections concerning Christs generall offer answered 112
The condition upon which Christ is offered. 116
Foure sorts of people that Christ rejects. 118
Rejecting of Christ a very dangerous sin in five respects, 121
The danger of security plainely discovered. 123
The fifth Principle is, *That that are saved are very few, and are saved with much difficulty.* 126
The small number of true beleevers in all places. 130
Four sorts of people which are excluded from salvation. 132
Presumptuous confidence in men, their objections and pleas for their interest in Christ, and their grounds for their salvation, answered at large. 134
Wherein a Child of God goeth beyond an hypocrite. 145
A description of hypocrisie. 146
Those that are saved are saved with much difficulty. 149
A description of four strait gates to heaven. 151
Nine false gates or wayes to heaven discovered. 154
The sixth Principle, *The cause of mans eternall ruine is from himself, and that by four wayes or reasons,* p. 160, 161, &c.
The first generall reason or way how men ruine themselves, is by ignorance, 162. *want of the saving meanes of knowledge,* 164
want of faithfull Ministers. 165
Wicked men are afraid to see their own miseries. 167
Ten wayes how wicked and prophane men deceive themselves in their spirituall estates, by seeing themselves through false glasses. 168
How the finer sort of men deceive themselves. 169
Seven distempers in the minde whereby the finer sort are deceived, 169
The understandings error a way or reason of mans ruine in five particulars. 189

How

The Contents.

How false peace is bred in the soul four severall ways. 200
Corruptions and distempers of the will, a cause or way how men deceive themselves three ways. 213
The second generall reason or way how men ruine themselves, is Carnall security. 217
Reasons of Security discovered in ten particulars. 218
An exhortation to awaken out of Security. 228
Instructions how to get a broken heart. 229
The third generall Reason or way how men ruine themselves, is carnall confidence, whereby men seek to save themselves by resting in their own duties and performances. 232
Wherein mens resting in duties appears, viz. *in ten particulars,* 233, &c.
Four Reasons given why men rest in their duties, 246
The great danger in resting upon duties. 248
Signes of a mans resting in duties showed at large in six particulars. 250
The insufficiency of duties to save a man. 259
The true end of our good duties, and why we must perform them, 261
Good duties are the means by which we come to Christ. 262
Good duties are the evidences of Gods love to us in Christ. 264
Good duties honor God and Christ, being used. 265
The fourth generall reason or way how men ruine themselves, is presumption or false faith. 266
The difficulty of converting presumptuous and confident men, 267
A true and precious faith is got at a high rate. 268

An

An Introduction to the WORK.

THe knowledge of Divinity is necessary for all sorts of men, both to settle and establish the good, and to convert and fetch in the bad. Gods Principles pull down Satans false Principles set up in mens heads, loved and beleeved with mens hearts, and defended by their tongues; whilst strong holds remain unshaken, the Lord Jesus is kept off from conquering of the soul.

Now spiritual Truths are either such as tend to enlarge the understanding, or such as may work chiefly upon the affections. I passe by (in this knowing Age) the first of these, and (being among a people whose hearts are hard enough) I begin with the latter sort: for the *understanding*, although it may literally, yet it never savingly entertains any truth, untill the *affections* bee therewith smitten and wrought upon.

The principall heads insisted upon. 1.

I shall therefore here prosecute the unfolding of these Divine Principles.

First, that there is one most glorious God.

2. Secondly, that this God made all Mankind at first in *Adam* in a most glorious estate.

3. Thirdly, that all Mankind is *now* fallen from that estate, into a bottomless gulf of sin and misery.

4. Fourthly, that the Lord Jesus Christ is the *only* means of redemption out of this estate.

5. Fifthly, that those that are saved out of this woefull estate by Christ, are *few*, and these few are saved with much difficulty.

6. Sixthly, that the greatest cause why so many die, and perish in this estate, is from *themselves*: Either

1. By reason of their *Bloody Ignorance*, they know not their misery: Or,
2. By reason of their *Carnall security*, they feel not, they groan not under their sin and misery.
3. By reason of their *Carnall confidence*, they seek to help themselves out of their misery by their own duties, when they see or feel it: Or,
4. By reason of their *False Faith*, whereby they catch hold upon, and trust unto the merits of Christ too soon, when they see and feel they cannot help themselves.

THE

THE SINCERE CONVERT,

Discovering the small number of true Believers.

CHAP. I.

That there is a God, and this God is most glorious.

Exod. 33. 18.

I beseech thee shew me thy glory.

THis is the first Divine Truth, and there are these two parts considerable in it:

1. That there is a *God*.
2. That this God is *most glorious*.

The first Principle.

I will begin with the first part, and prove (omitting many Philosophi-

There is a God.

call Arguments) that there is a God, *a true God*: for every Nation almost in the world, untill Christs coming, had a severall God. Some worshipped the *Sunne*, some the *Moon*, called by *Ezekiel*, *The Queen of Heaven*, which some made Cakes unto: Some *the whole Heavens*, some worshipped the *fire*, some the *brute beasts*, some *Baal*, and some *Moloch*. The Romans (saith *Varro*) had 6000 gods: who imprisoning the light of nature, *were given up to sins against nature*, either to worship *Idols* of mans invention, as the ignorant: or *GOD and Angels* in those Idols, as the learned did: but these are all false Gods.

Plin. lib. 1. Nat. Hist.

Rom. 1.

God the Being of Beings.

I am now to prove that *there is one true God*, the Being of Beings, or the first Being. Although the proving of this point seems needlesse, because every man runs with the cry, and saith, *there is a God*; yet few throughly beleeve this point. Many of the children of God, who are best able to know mens hearts, because they *onely*

study

ſtudy their hearts, feel this temptation, *Is there a God?* bitterly aſſaulting them ſometimes. The devil wil ſometimes ſeek to undermine and blow up the ſtrongeſt wals and bulwarks. The light of nature indeed ſhews, that there *is* a God; but how many are there, that, by foule ſins againſt their conſcience, blow out and extinguiſh almoſt all the light of Nature? And hence though they dare not conclude becauſe they have ſome light, though dim; yet if they ſaw their heart, they might ſee it ſecretly ſuſpect and queſtion, *whether there be a God*: but grant that none queſtions this truth, yet we that are builders, muſt not fall to a work, without our main props and pillars: It may appear therefore that there is a God, from theſe grounds.

There is a God.

Sin blots out the light of Nature.

First, *From the works of God, Rom. 1. 20.* When we ſee a ſtately houſe, although we ſee not the man that built it, although alſo wee know not the time when it was built, yet will wee conclude thus, Surely ſome wiſe Ar-

The firſt ground to prove a God.

There is a God.

tificer hath been working here: can we, when we behold the stately theater of Heaven and Earth, conclude other, but that the finger, armes, and wisdome of God hath been here, although we see not him that is invisible, and although wee know not the time when he began to build? Every creature in Heaven and Earth is a loud preacher of this truth: Who set those candles, those torches of heaven on the table? who hung out those lanthorns in heaven to enlighten a dark world? who can make the statue of a man, but one wiser then the stone out of which it is hewne? could any frame a man, but one wiser and greater than man? who taught the Birds to build their nests, & the Bees to set up and order their commonwealth? who sends the Sun post from one end of heaven to the other, carrying so many thousand blessings to so many thousands of people & kingdoms? what power of man or Angels can make the least pile of grasse, or put life into the least fly if once dead?

There

There is therefore a power above all created power, which is *God.*

There is a God.

Secondly, *From the Word of God*, There is such a Majesty stirring, and such secrets revealed in the word, that if men will not be wilfully blind, they cannot but cry out, *the voice of God, & not the voice of man.* Hence *Calvin* undertakes to prove the Scripture to be the word of God, by reason, against all Atheists under heaven. Hast thou not thought sometimes at a Sermon, the Minister hath spoken to none but thee, & that some or other hath told the Minister what thou hast said, what thou hast done, what thou hast thought? now that word which tels thee the thoughts of thy heart, can be nothing else but the word of an all-seeing God, that searcheth the heart.

The 2d ground to prove a God.

Again, that word which quickneth the dead, is certainly Gods word, but the word of *God* ordinarily preached, *quickneth the dead*, it maketh the blind to see, the dumb to speak, the deaf to hear, the lame to walk, those that never felt their sinnes to load them, to

It is the word of God that quickens the dead.

There is a God.

mourn, those that never could pray, to breath out unutterable groans and sighs for their sins.

The third ground to prove a God.

Thirdly, *from the children begotten of God*: for wee may read in mens foreheads, as soon as ever they are born, the sentence of death, and we may see by mens lives what hellish hearts they have. Now there is a time that some of this monstrous brood of men are quite changed, and made all new; they have new minds, new opinions, new desires, new joyes, new sorrows, new speeches, new prayers, new lives: and such a difference there is betwixt these & others, that they are hated by others, who loved them well while they loved their sinnes: and whence came this strange change? Is it from themselves? No; for they hated this new life, and these new men once themselves. Is it because they would be credited thereby? No, it is to be hated of father, mother, friends, and maligned every where. Is it out of simplicity, or are their brains grown crazie? They were indeed once fools, and

John 3. 3.

and I can prove then all to be *Solsmons* fools: but even simple men have been known to be more wise for the world, after they have been made new: But lastly, is it now from a slavish fear of hell, which works this alteration? Nothing lesse; they abhor to live like slaves in Bridewell, to doe all for fear of the whip.

There is a God.

Fourthly, *From Gods Register or Notary which is in every man; I mean, the Conscience of man*; which telleth them there is a God: and although they silence it sometimes, yet in time of thunder, or some great plague, as *Pharaoh*, or at the day of death, then they are neer Gods Tribunall, when they acknowledge him clearly. The fearfull terrors of conscience prove this, which like a Bailiffe arrests men for their debts; *Ergo*, there is some Creditor to set it on; sometimes like a hangman it torments men, *Ergo*, there is some stringe Judge that gave it that command. Whence arise these dreadfull terrors in men? Of *themselves*? No surely, all desire to be in peace,

The fourth ground to prove a God.

There is a God.

peace, and so to live and sleep in a whole skin. Comes it from *Melancholy*? No; for *Melancholy* comes on by degrees: these terrors of conscience surprize the soul suddenly at a Sermon, suddenly after the commission of some secret foul sin. Again, melancholy sadnesse may be cured by Physick; but many Physitians have given such men over to other Physitians. Melancholy sadnesse may bee born, *but a wounded spirit who can bear?* Thus you see that *there is a God.*

Object. *Object. Who ever saw God*, that every one is thus bold to affirm that there is a God?

Answ. *Answ.* Indeed his face never was seen by mortall man, but his back-parts have been seen, are seen, and may be seen by all the world, as hath been proved.

Object. *Object.* All things are brought to passe by second causes.

Answ. *Answ.* 1. What though? Is there no Master in the House, because the servants doe all the work? This great God maintains state by doing all by the

the creatures subjection; yet sometimes we may cry out in beholding some speciall peeces of his administration, Here is the finger of God. There is a God.

2. What though there be such confusion in the world, as that shillings stand for pence, and counters stand for pounds, the best men are bought and sold at a low rate, and worst men prized and preferred; yet if wee had eyes to see & conceive, we should see an harmony in this discord of things. God is now like a wise Carpenter, but hewing out his work. There is a lumber and confusion seemingly among us, let us stay till the day of judgement, and then we shall see infinite wisdome in fitting all this for his own glory, and for the good of his people. *Ans.* 2.

Object. But if there be a God, why hears hee not his peoples prayers? why doth he forget them when they have most need of him? *Object.*

I answer; *Noah's Dove* returns not presently with an Olive-branch of peace in his mouth. Prayers sometime *Answ.*

that

There is a God.

that speed well, return not presently, for want of company enough to fetch away that abundance of mercy which God hath to give. The Lord ever gives them their asking in mony or mony-worth, in the same thing or a better. The Lord ever gives his importunate beggers their desires, either in pence by little and little, or by pounds; long he is many-times before hee gives, but payeth them well for their waiting.

Use 1. This is a Use *of reproof to all Atheists*, either in *opinion* or *practice*.

A discovery of Atheism. First, in *opinion*, such as either conclude or suspect there is no God. Oh blasphemous thought! Are there any such men? Men! nay beasts, nay Devils, nay worse then Devils, for they *beleeve and tremble*. Yet *the fool hath said in his heart, there is no God*, Psal. 14.1. Men that have little heads, little knowledge, without hearts, as scholars sometimes of weak brains, being guided onely by their books, seeing how things come by second causes; yet cannot raise their dull thoughts

to

to the beholding of a firſt cauſe. Great Politicians are like children alwayes ſtanding on their heads, and ſhaking their heeles againſt heaven; theſe think Religion to be but a piece of policy, to keep people in awe: prophane perſons deſiring to goe on in ſin, without any rub or check for ſin, blow out all the light of nature, wiſhing there were no God to puniſh, and therefore willing to ſuſpect and ſcruple that not to bee which indeed is. Thoſe alſo that have ſinned ſecretly, though not openly againſt nature, or the light of conſcience: God ſmites men for inceſt, Sodomy, ſelf-pollution, with diſmall blindneſſe. Thoſe alſo that are notorious worldlings, that look no higher than their barns, no further than their ſhops: the world is a pearl in their eye; they cannot ſee a God.

There is a God.

Laſtly, I ſuſpect thoſe men that never found out this thief, this ſin, that was bred & born with them, nor ſaw it in their own hearts, but there it lies ſtill in ſome dark corner of their ſouls,

There is a God.

If no God, no heaven nor hell.

souls to cut their throats: these kind of men sometimes suspect there is no God. O this is a grievous sin; for if no God, no Heaven, no Hell, no Martyrs, no Prophets, no Scriptures. Christ was then a horrible lier, and an Impostor. Other sins wrong and grieve God, and wound him, but this sin stabs the very heart of God, it strikes at the life, and is (as much as lies in sinfull man) the death of God: for it saith, *There is no God.*

A second reproof to Atheists.

Secondly, this reproveth Atheists *in practice*, which say there is a God, and question it not, but in works they deny him. He that plucks the King from his throne, is as vile as he that saith, he is no King. These men are almost as bad as Atheists in opinion. And of such dust-heaps we may find in every corner, that in their practice deny God, men that set up other gods in Gods room, their *wealth*, their *honor*, their *pleasure*, their *backs* & *bellies* to be their gods: men that make bold to doe that against this true God, which Idolaters dare not doe against their

their Idol gods, and that is, continually to wrong this God; Men that seek not for all they want by prayer, nor return all back again to God by praise. There is a God.

A second use is, *for Exhortation.* O labor to see and behold this God. Is there a God, and wilt thou not give him a good look? Oh passe by all the rivers, till thou come to the spring-head; wade through all creatures, untill thou art drowned, plunged, and swallowed up with God. When thou seest the heavens, say, Where is that great Builder that made this? When thou heares of mutations of Kingdomes, say, Where is the Lord of Hosts, the great Captain of these armies? When thou tastest sweetness in the creature, or in Gods ordinances, say, Where is sweetness it self, beauty it self? Where is the Sea of these drops, the Sun of these beams? Oh that men saw this God; it's heaven to behold him: thou art then in a corner of hel, that canst not, dost not see him, and yet what is lesse known than God? *Use* 2.

There is a God.

God? Methinks when men hear there is a God about them, they should lie groveling in the dust, because of his glory: If men did see him, they would speak of him; Who speaks of God? Nay, men cannot speak to God; but as beggers have learned to cant, so many a man to pray. Oh men see not God in prayer, therefore they cannot speak to God by prayer. Men sin, and *God* frowns, (which makes the Devils to quake) yet mens hearts shake not, because they see him not.

Use 3. Make choyce of God for thy God.

Use 3. O make choice of this God as thy God. What though there be a God, if it bee not thy God, what art thou the better? Down with all thy Idol gods, & set up this God. If there be any creature that ever did thee any good, that God set not awork for thy good, love that, think on that as thy *God*. If there bee any thing that can give thee any succor on thy deathbed, or when thou art departed from this world, take that to be thy *God*. Thou mightst have been born in *India*, and never have heard of this true God, but

but worſhipped the Devill for thy God: O therefore make choyce of him alone to be thy God, give away thy ſelf wholly and for ever to him, and he will give away his whole ſelfe everlaſtingly unto thee. Seek him weeping, & thou ſhalt find him. Bind thy ſelf by the ſtrongeſt oathes and bonds in covenant to be his, and hee will enter into covenant with thee, and ſo be thine, *Jer.* 50.3,4,5. There is a God.

The fourth uſe is, an uſe of *comfort* to them that forſake all for this God: thou haſt not loſt al for nought, thou haſt not caſt away ſubſtance for ſhadows, but ſhadows for ſomewhat. *Prov.* 8. 18. When all comfort is gone, there is a *God* to comfort thee. When thou haſt no reſt here, there is a God to reſt in: when thou art dead, he can quicken thee; when thou art weak, he is ſtrong; and when friends are gone, he will be a ſure one to thee. *Uſe* 4.

Thus much of the firſt part of this doctrine, or divine Truth, that *there is a God*: Now it followeth to ſhew you that this God is a *moſt glorious God*, &

There is a glorious God.

that in foure things he is glorious

1 *In his* Essence.
2 *In his* Attributes.
3 *In his* Persons.
4 *In his* Works.

1 Gods Essence.

1. Hee is Glorious in his *Essence.* Now what this Glory is, no man or Angel hath, doth, or ever shall know; their cockle-shell can never comprehend this Sea; he must have the wisdome of God, and so be a God, that comprehendeth the Essence of God: but though it cannot be comprehended what it is, yet it may bee apprehended, that it is incomprehensible and glorious; which makes his glory to be the more admired, as wee admire the lustre of the Sun the more, in that it is so great we cannot behold it.

2 Gods Attributes

2. *God is glorious in his Attributes,* which are those divine perfections whereby hee makes himself knowne unto us. Which Attributes are not qualities in God, but natures. Gods *Wisdome* is God Himselfe, and Gods

Power

Power is God himself, &c. Neither are they divers things in God, but they are divers only in regard of our understanding, and in regard of their different effects, on different objects. God punishing the wicked, is the justice of God; God compassionating the miserable, is the mercy of God.

There is a glorious God.

Now the Attributes of God, omitting curious divisions, are these:

An explanation of Gods attributes.

1. He is *a Spirit*, or a spiritual God, *Joh.* 4. 24. therefore abhors all worship, and all duties performed without the influence of the Spirit; as to confesse thy sinnes without shame or sorrow, and to say the Lords Prayer without understanding, to heare the Word that thou mayst onely know more, and not that thou mayst bee affected more; oh these carkasses of holy duties are most odious sacrifices before God.

1. A spirituall God.

2. He is *a living God*, whereby he liveth of himself, and gives life to all other things. Away then with thy dead heart to this principle of life to quicken thee, that his Almighty

2. A living God.

There is a glorious God.

power may pluck thee out of thy Sepulchre, unloose thy grave-cloathes, that thou mayst so live.

3. An infinite God.

3. He is an *infinite God*, whereby he is without limits of being, 2 *Chron.* 6.18. Horrible then is the least sinne that strikes an infinite great God, and lamentable is the estate of all those with whom this God is angry: thou hast infinite goodnesse to forsake thee, and infinite power and wrath to set against thee.

4. An eternall God.

4. Hee is an *Eternall God*, without beginning or end of being, *Psal.* 80.1. Great therefore is the folly of those men that preferre a little short pleasure before this eternall God, that like *Esau* sell away an everlasting inheritance for a little pottage, for a base lust and the pleasure of it.

5. An all-sufficient God.

5. He is an *All-sufficient God*, *Gen.* 17.1. What lack you therefore, you that would fain have this God, & the love of this God, but you are loath to take the pains to find him, or to be at cost to purchase him with the loss of all? Here's infinite, eternall, present sweet-

sweetnes, goodnes, grace, glory and mercy to be found in this *God*. Why post you from mountain to hill, why spend you your mony, your *thoughts, time, endeavors*, on things that satisfie not? Here is thy resting place. Thy cloaths may warm thee, but they cannot feed thee; thy meat may feed thee, but cannot heal thee; thy Physick may heal thee, but cannot maintain thee; thy money may maintain thee, but cannot comfort thee, when distresses of conscience, and anguish of heart come upon thee; this *God* is joy in sadnesse, light in darknesse, life in death, heaven in hell. Here is all thine eye ever saw, thine heart ever desired, thy tongue ever asked, thy mind ever conceived. Here is all light in this Sun, and all water in this Sea, out of whom, as out of a crystall fountain, thou shalt drink down all the refined sweetnes of all creatures in heaven and earth for ever and ever. All the world is now seeking and trying out themselves for rest; here only it can be found.

There is a glorious God.

God is joy in sadnes.

There is a glorious God.

6. An omnipotent God.

6. He is an *omnipotent God*, whereby he can do what ever he will: yeeld therfore, and stand not out in the sinfull or subtil close maintenance of any one sin against this God so powerfull, who can crush thee at his pleasure.

7. An all-seeing God,

7. He is an *all-seeing God*: He knows what possibly can be or may bee known: approve thy self therefore to this God onely in all thy wayes. It's no matter what men say, censure, or think of thee. It's no matter what thy fellow-actors on this stage of the world imagine. God is the great spectator that beholds thee in every place: God is thy Spy, and takes compleat notice of all the actions of thy life; and they are in print in heaven, which that great Spectator and Judge will open at the great day, and read alowd in the eares of all the world. Fear to sin therefore in secret, unlesse thou canst find out some dark hole where the eye of God cannot discern thee. Mourn for thy secret neglect of holy duties, mourn for

for thy secret hypocrisie, whoredom, prophanenesse, and with shame in thy face come before this God for pardon and mercy. Admire and wonder at his patience, that having seen thee, hath not damned thee.

There is a glorious God.

8. Hee is *a true God*; whereby hee means to doe as hee saith. Let every child of God therefore know to his comfort, that what ever hee hath under a *promise*, shal one day be al made good: and let all wicked men know, what ever threatning God hath denounced, whatsoever arrowes are in the bow-string, will one day fly, and hit, and strike deep; and the longer the Lord is a drawing, the deeper wound will Gods arrow (that is, Gods *threatning*) make.

8. A true God.

9. He is *an holy God*: Be not ashamed therefore of holinesse, which if it ascend above the common straine of honesty, the blind and mad world accounts it madnesse. *If the righteous*, that is, those that be most holy, *be scarcely saved, where shall the ungodly and the sinner appeare?* 1 Pet. 4. 18.

9. An holy God.

There is a glorious God.

Where? Not before Saints nor Angels, for holiness is their trade; Not before the face of the Man Christ Jesus, for holiness was his *meat and drink*; Not before the face of a blessed God, for holiness is his Nature; Not in heaven, for no unclean thing crawles there; they shall never see God, Christ, Saints, Angels, or Heaven, to their comfort, that are not holy: weare therefore that as thy crown now, which will be thy glory in heaven, and if this be *to be vile*, be more vile.

10. A just and mercifull God.

10. He is *a just and mercifull God*, just in himselfe, and so will punish all sin: mercifull in the face of Christ, and so will punish no sinne, having already born our punishments for them. A just God against an hard hearted sinner, a mercifull God towards an humble sinner. God is not all Mercy, and no Justice, nor all Justice and no Mercy. Submit to him, his mercy embraceth thee. Resist him, his justice pursues thee. When a child of God is humbled indeed, commonly hee

makes

makes God a hard-hearted cruell God, loath to help; and saith, Can such a sinner be pardoned? A wicked man that was never humbled, makes God a God of clouts, one that (howsoever he speaks heavie words, yet he is a mercifull God, and) will not do as hee saith; and hee finds it no difficult work to beleeve the greatest sin may be pardoned: conceive therefore of him as you have heard.

There is a glorious God.

Thirdly, *God* is glorious in his *Persons*, which are three, *Father* begetting, *Son* begotten, and the *Holy Ghost* the third person proceeding. Here the *Father* is called *the Father of glory*, *Eph.* 1. Christ is called *the Lord of glory*, 1 *Cor.* 2. and the Spirit is called *the Spirit of glory*, 1. *Pet.* 4. The Father is glorious in his great work of *Election*, the Son is glorious in his work of *Redemption*, the Holy Ghost is glorious in his work of *Application*: the Father is glorious in chusing the house, the Son is glorious in buying the House, the Spirit is glorious in dwelling in the House, that is, the heart of a poor lost sinner.

3 God is glorious in his Persons.

4. He

There is a glorious God.

4. God is glorious in his works.

4. He is glorious in his *Works*, in his works of *Creation*, and in his works of *Providence* and *Government*: wonder therefore that hee should so vouchsafe to look upon such wormes, such dunghils, such Lepers as wee are, to provide, protect, to slay his Son, to call, to strive, to wait, to give away himself and all that he is worth, unto us; O fear this God when you come before him. People come before God in Prayer, as before their fellows, or as before an Idol. People tremble not at his voice in the Word. A King or Monarch will bee served in state, yet how rudely, how slovenly do men goe about every holy duty? Thus much of the first principal head, *That there is one most glorious God.* Now we are to proceed to the second.

The end of the first Principle.

CHAP. II.

The 2d Principle.

That this God made all mankind at first in a most glorious and happy estate, like unto himself.

FOr the opening of which assertion I have chosen this Text, *Eccles. 7.*

29. God

29. *God made man righteous*; which clearly demonstrates.

Man made in a blessed estate.

That God made all mankind at first in *Adam*, in a most glorious, happy, and righteous estate; Man when hee came first out of Gods Mint, shined most glorious. There is a marvailous glory in all creatures, (the servants and houshold-stuff of man) therefore there was a greater glory in man himself, the end of them. God calleth a Parliament, and gathers a Councell when man was to be made, and said, *Come, let us make man in our own Image*, as though all the wisdome of the Trinity should be seen in the creation of man.

Doct. 1.

The creatures mans servants.

Wherein did the glory or blessednesse of man appear?

Object.

In the impression of Gods Image upon him; *Gen.* 1. 26. Can there bee any greater glory for a *Joseph*, for a subject, then to be like his Prince?

Answ.

What was the Image of God?

Object.

The Schoolmen and Fathers have many curious (yet some necessary) though difficult questions about this.

Answ.

Man made in a blessed estate. Eph. 4.23. The image of God in man.

I will omit all theirs, and tell you only what is the Apostles judgement, *Col.* 3.10. out of which this generall description of Gods Image may bee thus gathered; "It is mans perfe-"ction of holiness, resembling Gods "admirable holiness, whereby onely "man pleaseth God.

For, all other inferiour creatures did carry the marks and footsteps of Gods *Power, Wisdome, Goodnes*, whereby all these attributes were seen. One of the most perfect attributes, his *Holiness*; he would have men onely appear *in*, and bee made manifest by *man*, his best inferiour creature: as a Kings wisdom and bounty appears in managing the affaires of all his Kingdome; but his Royall, Princely, and most eminent perfections appear in the face and disposition of his Son next under him. But more particularly this Image of God appeared in these four particulars:

1. In mans understanding.

1. In mans *Understanding*; this was like unto Gods. Now *Gods Image* here chiefly consisted in this particu-

lar, viz. As God saw himself, and beheld his own infinite, endlesse glory and excellency; so man was privie to Gods excellency, and saw God most gloriously, as *Moses*, though a sinfull man, saw him face to face, much more *Adam*, a perfect man; God loving man, could doe no lesse then reveal himself to man. Man made in a blessed estate.

2. In his *Affections*: the Image of God chiefly appeared in two things: 2 In mans affection.

First, as God seeing himself, loved himself: so *Adam* seeing God, loved this God more than the World, more than himself; as Iron put into the fire, seems to be nothing but fire: so *Adam* being beloved of God, was turned into a lump of love, to love God again.

Secondly, as God delighted in himself: so did *Adam* delight in God, took sweet repose in the bosome of God: Me thinks I see *Adam* rapt up in continuall extasies in having this God. Prov. 8.

3. In *his Will*: the Image of God chiefly appeared in two things: 3 In mans will.

First,

Man made in a blessed estate.

First, as God only willed himself, as his last end: so did *Adam* will God, as his last end, not as man doth now.

Secondly, as God willed nothing but good; so did *Adam* will nothing (though not immutably) but good, for Gods will was *his*.

4. In mans life.

4. In *his life* Gods Image did appear thus: that even as God, if he had assumed mans nature, would have lived outwardly; so did *Adam*: for God would have lived according to his own will, law, and rule; so did *Adam*, *Adams* body was the Lanthorne through which Holinesse like a lamp burning in his heart, shined; this was Gods Image, by means of which (as it is said in the description) hee pleased God; similitude being the ground of love: and hence God did most dearly love him, and highly honour him to bee Lord over all creatures, no evill (continuing in that estate) could hurt him; here was no sorrow, no sickness, no tears, no fears, no death, no hell, nor ever should have been, if there he had stood.

Obj. ct.

Obje. How was this estate ours?

Man made in a blessed estate.

Ans. As Christs righteousnes is *Beleevers* by imputation, though he never performed it himself: so *Adams* righteousnesse and Image was imputed to us, and accounted ours; for *Adam* received our stock or Patrimony to keep it for us, and to convey it to us. Hence hee proving Bankrupt we lost it. But we had it in his hands, as an *Orphan* may have a great estate left him, though he never receive one penny of it from him that was his *Guardian*, that should have kept it for him, and conveyed it to him.

Use 1. The nature of sin.

Here see the horrible nature of sin, that plucks man down by the eares from his throne, from his perfection, though never so great. *Adam* might have pleaded for himself, and have said; Although I have sinned, yet it is but one and the first fault. Lord, behold I am thy first born: Oh pity my poor posterity, who are for ever undone, if thou forgivest not. Yet see, one sin weighs him down, and all his posterity (as we shall hear) into eternall ruine. Hence

Man made in a blessed estate.

Use 2. God may curse a man if hee keep not the Law.

Hence learn, how justly God may require perfect obedience to all the law of every man, and curse him if he cannot perform it: because man was at first made in such a glorious estate, wherein he had power given him to *please God perfectly*: God may therefore require this debt of perfect obedience. Now man is broke and in prison, in hell must he lie for ever, if hee cannot pay Justice every farthing, because God trusted him with a stock, which if hee had well improved, hee might have paid all.

Use 3. Man hath cause to lament.

See what cause every man hath to lament his miserable estate he is now fallen into. For beggers children to live vagrants and poore, is not so lamentable as for a great Princes children to become such. One never in favor with the Prince, grieves not as he doth that was once in favor, but now cast out. Man is now rejected of God, that was beloved of God: he is now a runagate up and down the earth, that was once a Prince and Lord of al the world. This is one aggravation of the

Man before his fall was a Prince and Lord over the world.

dam-

damneds sorrows. Oh the hopes, the means, the mercies that once I had! Can these, doe these lament for the losse of their bare hopes and *common* mercies? Lord, what hearts then have men that cannot, doe not, that will not lament the losse of such *speciall high favours* now gone, which once they had? It is said, that those that saw the glory of the first Temple, wept when they saw the glory of the second, and how inferiour it was to the first. You that either have the Temple of God begun to bee repaired in you, or not begun at all, Oh think of the Temple burnt, the glory of God now vanished and lost.

Man made in a blessed estate.

This speaks comfort to all Gods people. If all *Adams* posterity were perfectly righteous in him, then thou that art of the bloud Royall, and in Christ, art perfectly righteous in him much more, in as much as the righteousnesse of the second *Adam* exceeds the first, so art thou more happy, more holy in the second *Adam*, than ever the first in himself was, he might lose

Use 4. Comfort to Gods people.

Man made in a blessed estate.

all his righteousnesse, but the second *Adam* cannot, hath not; so that if Christ may bee damned, then thou mayst, else not.

Use 5.

This likewise reproveth three sorts of people.

A three-fold reprehension.

1. Such as are ashamed of holiness. Lord, what times are wee fallen into now? The Image of God, which was once mens glory, is now their shame; and sin, which is mens shame, is now their glory. The world hath raised up many false reports of holy courses, calling it folly and preciseness, pride, hypocrisy; and that whatsoever shews men may make, they are as bad as the worst, if their sins were writ in their fore-heads. Hence it cometh to passe, that many a man, who is almost perswaded to be *a new man*, and to turn over a new leaf, dares not, will not, for shame of the world, enter upon religious courses. What will they think of me then (saith he?) men are ashamed to refuse to drink healths, and hence maintain them lawful. Our gallants are ashamed to stay a mile behind

Men for shame of the world are afraid to enter upon religious courses.

hind the fashion: hence they will defend open and naked breasts, and strange apparel as things comely; O time-servers! that have some *conscience* to desire to be honest, and to bee reputed so, yet conform themselvs to al *companies*; if they hear others swear they are ashamed to reprove them; they are ashamed to enter the lists of holy discourse in bad company, and they will pretend discretion, and wee must not cast pearls before swine, but the bottom of the busines is, they are ashamed to be holy. O fearfull! Is it a shame to be like God? O sinfull wretches! It's a credit to be any thing but religious, and with *many* Religion is a shame. I wonder with what face thou dareſt pray, or with what look thou wilt behold the Lord of glory at the last day, who art ashamed of him now, that will be admired of all men, Angels and Devils then? Dost thou look for wages from Christ, that art ashamed to own Christ, or to wear his Livery?

Man made in a blessed estate.

2. It reproves them that hate ho-

Man made in a blessed estate.

linesse, which is more then to be ashamed of it.

3. It reproves them that content themselves with a certain measure of holiness. Perfect holiness was *Adams* Image, whereby *he pleased God*, and shall a little holiness content thee?

Now there are these three sorts of them:

1. The *Formalist*, who contents himself with some holinesse, as much as will credit him.

Men that content themselvs with a certain measure of holinesse, and go no further.

The form and name of Religion is *honos*, honor sometimes; but the power and practice of it is *onus*, a burden: hence men take up the first, and shake off the second. And indeed the greatest part take up this course, if they have no goodnesse, they should be the shame, scorn, and table-talk of the times; therefore every man will for his honors sake have his *form*. Now this form is according to the mould wherein hee is cast: If his acquaintance be but civil, he wil be like them; if they be more exact, as *to pray, read, confer*, he will not stay one inch behind

behind them. If to be better than his companions, to bear the bell before them will credit him, hee will bee so what ever it cost him; but yet he never will be so exact in his course as to bee hated for it, unlesse hee perceives the hatred hee contracts from some men shall bee recompenced with the more love and credit by other men. Hee disguiseth himself according to the places or company he comes into. King *Joash* was a good man so long as *Jehoiada* the Priest lived. So a little Religion will serve to credit men, that shall serve for that time, if more in another place, you shall then have them commending good men, good sermons, good books, and drop forth two or three good sentences; what will they think of him then? They cover themselves over with these fig-leaves of common honesty to cover their nakednesse; they bait all their courses over with *honesty*, that they may catch, for they fish onely for credit. One may trap these people thus: Follow them in their private houses,

Man made in a hidden estate.

For all men conform to the company they keep.

Man made in a blessed estate.

The Formalists shuffling in Gods duties.

there is *worldlinesse*, *passion*, *loosnesse*, and to their private chambers, there they ordinarily neglect or shuffle over duties to their private vaine thoughts. In this Tyring-house you shall then see these *stage-players*, their shop-windows are shut, here no honestyis to be seen scarce, because their gain, their respect comes not in at this door where none beholds them: Let either Minister, or any faithfull friend, search, try, discover, accuse and condemn these men as rotten (though guilded) posts, as unsound hollow-hearted wretches, their hearts will swell like toads, and hisse like snakes, and bark like dogs against them that thus censure them, because they rob them of their god they served, their gain is gone.

2. *The guilty self-condemned sinner*, that goes further then the Formalist, and contents himselfe with so much holiness as wil quiet him, & hence all the heathen have had some religion, because they had some conscience to trouble them. This man, if he hath li-

Rom. 2. 12

ved

ved in foul sins, & begins to be wracke and troubled for them, he will then confesse and forsake those roaring sins; but how? As a dog doth his meat, not because hee hates his carrion, but because he fears the cudgell; he performs holy duties, not because he will use them, but because he must use them, there is no quiet else. If *conscience* bee still, he omits duties: if *conscience* cry and stir, he falls to duties, and so hath his good mood, as *conscience* hath his fits. They boast & crow over hypocrites, because the holinesse they have is not a bare shew; No, but it is to stop thy *conscience*, and only to quiet the clamors of that. Thou dost bribe, and so quiet (the Bayliff) thy *conscience*, by thy *praying*, *hearing*, and *sorrowing*, but GOD thy Judg hath heavie things to lay to thy charge, before whom thou shalt shortly with dread appear.

Man made in a blessed estate.

Many men leave their sinnes for feat of the punishment, not because they hate their sins.

3. *The pining and devout hypocrite*, that being pursued with the feare of hell, goes further, and labors for just so much holines as wil save him only,

III. Ezek. 33. 10.

Man made in a blessed estate.

Many men labour for just so much holinesse as will save them.

& carry him to heaven at last. Hence the young man in the *Gospel* came with that great question to Christ, which many unsound hearts come with to Ministers now, *What he should do to inherit eternall life.* These people set up such a man in their thoughts to be a very honest man, and one doubtlesse that shal be saved, and hence they will take him to be their Copy and Samplar, and labor to doe as he doth, and to live just as he lives, and to hold opinions as he holds, and so hope to be saved. They will ask very inquisitively, *what is the least measure of grace*, & *the least grain of faith*; and the best Sermons are not such as humble them most, but such as flatter them best, wherein they may hear how well good desires are accepted of by God, which if they hear to be of that vertue to save them, *God* shall be served *only* with good desires, and the Devil *in their actions* all their life time.

Thus they make any thing serve for God; they labour not after so much holinesse as will honour Christ, but after

after just so much as will bear their charges to heaven, & save themselvs. For this is one of the greatest differences betwixt a child of God and an hypocrite. In their obedience, the one takes up duties out of love to Christ, to have him, and hence hee mourns daily, because Christ is no greater gainer by him: the other out of love to himself, meerly to save his own soul; and hence he mourns for his sins, because they may damn him. Remember that place therfore, 1 *Cor.* 15. *ult.*

Man maile in a blessed estate.

Many men would have holiness, not to honor Christ, but to bear their charges to heaven.

Lastly, labor to get this Image of GOD renewed again. Honest men will labor to pay their debts; this is *Gods debt*. How doe men labor to be in the fashion? better to be out of the world than out of the fashion. To be like God is heavens fashion, Angels fashion, and it will be in fashion one day, when the *Lord Iesus* shal appear. Then if thou hast the superscription and Image of the Devill, and not the Image of God upon thee, God and Christ wil never own thee at that day.

Anſ. 6. Gods Image must be renewed.

To be like God is the fashion of Heaven & Angels.

Labor

Man made in a blessed estate.

How to gaine the Image of God.

Labor therefore to have *Gods Image* restored again, and Satans washt out, seek not, as many do, to purchase such and such a grace first: But,

I. 1. Labor to mortifie and subdue that sinne which is opposite in thine heart to that grace. First, *put off the old man*, & then *put on the new*, Eph. 4.

II. 2. Labor for a melting tender heart for the least sin. Gold is then only fit to receive the impression, when it is tender and is melted, when thine heart is heated therefore at a Sermon, cry out, Lord now strike, now imprint thine Image upon me.

Rom. 6, 7.

III. 3. Labor to see the Lord Jesus in his glory. For as wicked men looking upon the evil example of great ones in the world, that will bear them out, grow like them in villany: so the very beholding the *glorious grace in Christ* this great *Lord of glory* transformeth men into his Image, 2 *Cor.* 3. 17, 18. As the glasse set full against the Sun, receives not onely the beams, as all other dark bodies doe, but the image of the Sun: So the understanding with

with open face beholding Christ, is turned into the Image and likenesse of Christ. Men now adayes look only to the best mens lives, and see how they walk, and rest here; O look higher to this blessed face of God in Christ, as thine own. As the application of the seale to the wax, imprints the Image; so to view the grace of Christ, as *all* thine, imprints the same Image strongly on the soul. I come now to the third principall Head in order, which I shall insist upon out of *Rom.* 3. 23. *All have sinned, and are deprived of the glory of God.*

Man made in a blessed estate.

CHAP. III.

That all mankind is fallen by sin from that glorious estate he was made in, into a most wofull and miserable condition.

The third Principle. Mans misery by his fall.

THE Devil abusing the Serpent, and man abusing his own free-will, overthrew *Adam*, and in him all his posterity by sin, *Gen.* 3. 1, 2, 3, &c. Now mans misery appears in these two things. 1. His

Mans misery by his fall.

1. His misery in regard of sin.
2. His misery in regard of the consequences of sin.

1. His misery in regard of sin, appears in these particulars.

Mans misery in regard of sin

1. Every man living is born guilty of *Adams* sin. Now the justice and equity of *God*, in laying this sin to every mans charge, though none of *Adams* posterity personally committed it, appears thus.

1. First, if *Adam* standing, all mankind had stood; then it is equall, that hee *falling*, all his posterity should fall. All our estates were ventured in this ship: therefore if we should have bin partakers of his gains, if he had continued safe, it's fit we should be partakers of his losse too.

2. But secondly, we are all in *Adam*, as a whole Countrey in a Parliament-man, the whole Countrey doth what he doth. And although we made no particular choyce of *Adam* to stand for us, yet the Lord made it for us, who being good unto it self, beares more good will to man, than he can or could

Men were all in *Adam* as a whole country is in a Parliament.

could beare to himself; and being Wisdome it self, made the wisest choice, and took the wisest course for the good of man. For this made most for mens safety and quiet; for if hee had stood, all fear of losing our happy estate had vanished; whereas if every man had been left to stand or fal for himself, a man would ever have been in fear of falling.

Mans misery by his fall.

And again, this was the sure way to have all mens states preserved; for having the charge of the estates of all men that ever should be in the world, hee was the more pressed to look the more about him, and so to bee more watchfull that he be not robbed, and so undoe and procure the curses of so many thousands against him. *Adam* was the head of mankind, & all mankind naturally are members of that head: and if the head invent and plot treason, and the head practice treason against the King or State, the whole body is found guilty, and the whole body must needs suffer. *Adam* was the poysoned root & cistern of all mankind,

Adam the head of mankind.

Mans misery by his fall.

kind; now the branches and streams being in the root and spring *originally*, they therefore are tainted with the same poysoned principles. If these things satisfie not, God hath a day coming, wherein hee will reveale his own righteous proceedings before Men and Angels, *Rom.2.4.*

Use. Oh that men would consider this sin, and that the consideration of it could humble peoples hearts! If any mourn for sin, it is for the most part for other foul actual sins, few for this sin that first made the breach, and began the controversie betwixt God & Man. Next unto the sin against the *holy Ghost*, and contempt of the *Gospel*, this is the greatest sin that cryeth lowdest in Gods eares for vengeance day & night against a world of men.

The horrible nature of the first sin.

For now mens sins are against God in their base and low estates; but this sin was committed against *Jehovah*, when man was at the top of his preferment. Rebellion of a traytor on a dunghill, is not so great as of a favourite in Court. Little sinnes against light

light, are made horrible: no sin by any man committed, was ever against so much light as *Adams* had. This sin was the first that ever displeased *God*. Drunkennesse deprives God of the glory of *Sobriety*, whoring, of *Chastity*; but this sin darkens the very Sun, defaces all the Image of God, the glory of man, and the glory of God in man; this is the first sin that ever did thee a mischief. This sin like a great Captain, hath gathered together all those troops and swarms of sins that now take hold upon thee. Thank this sin for an hard heart thou so much complainest of; thank this sin for that hellish darknesse that overspreads thee. This hath raised Satan, Death, Judgment, Hell, and Heaven against thee.

Mans misery by his fall.

The sin of *Adam* defaced all the Image of God.

O consider those fearfull sins that are packt up in this one evill.

The hainousnesse of *Adams* sin.

1. Fearfull *Apostasie* from God like a Devill.

1. Apostasie.

2. Horrible *Rebellion* against God in joyning sides with the Devill, and taking Gods greatest enemies part against God.

2. Rebellion.

3. Wo-

Mans misery by his fall.

3 Unbelief.

3. Wofull *Unbelief*, in suspecting Gods threats to be true.

4 Blasphemy.

4. Fearfull *Blasphemy*, in conceiving the Devill (Gods enemy and mans murderer) to bee more true in his temptations, than God in his threatning.

5 Pride.

5. *Horrible Pride*, in thinking to make this sin of eating the forbidden fruit, to bee a step and a stair to rise higher, and to be like God himself.

6 Contempt of God.

6. Fearfull *contempt of God*, making bold to rush upon the sword of the threatning secretly, not fearing the plague denounced.

7 Unthankfulnesse.

7. Horrible *Unthankfulnesse*, when *God* hath given him all but one tree, and yet he must be fingring that too.

8 Theft.

8. Horrible *Theft*, in taking that which was none of his own.

9 Idolatry.

9. Horrible *Idolatry*, in doting upon, and loving the creature more than God the Creator, who is blessed for ever.

You therefore that *now* say, no man can say, Black is your eye, you have lived civilly all your dayes, look upon this

this one grievous sin, take a full view of it, which thou hast never shed one tear for as yet, and see thy misery by it, and wonder at Gods patience. He hath spared thee whowast born branded with it, and hast lived guilty of it, and must perish for ever for it, if the Lord from heaven pity thee not.

Mans misery by his fall.

But here is not all, consider secondly, every man is born stark dead in sin, *Eph.* 2. 1. he is born empty of every inward principle of life, void of all graces, & hath no more good in him (whatsoever he thinks) than a dead carrion hath. And hence he is under the power of sin as a dead man is under the power of death, and cannot perform any act of life: their bodies are living coffins to carry a dead soul up and down in.

Secondly, dead in sin

'Tis true (I confesse) many wicked men doe many good actions, as *praying, hearing, almesdeeds*, but it is not from any inward principle of life. External motives, like *plummets* on a dead (yet artificiall) clock, set them a running. *Jehu* was zealous, but it was

Best actions of the wicked, how sinful

Mans misery by his fall.

onely for a kingdom: the Pharisees gave *alms* onely to be seen of men. If one write a Will with a dead mans hand deceased, that Will cannot stand in any law, it was not his Will, because it was not writ by him, by any inward principle of life of his own. Pride makes a man *preach*, pride makes a man *hear* and *pray* sometimes. Self-love stirs up strange desires in men, so that we may say, this is none of Gods act by his grace in the soul, but pride and self-love. Bring a dead man to the fire, and chafe him, & rub him, you may produce some heat by this externall working upon him: but take him from the fire again, and he is soon cold: so many a man that lives under a sound Minister, under the lashes and knocks of a chiding, striving *Conscience*, he hath some heat in him, some affections, some feares, some desires, some sorrowes stirred, yet take him from the *Ministry*, and his chafing *conscience*, and hee growes cold again presently, because hee wants an inward principle of life.

Which

Which point might make us to take up a bitter lamentation for every naturall man. It is said, *Exo.12.30. That there was a great cry in Egypt, for there was not an house wherein there was not one found dead.* O Lord, in some towns and families, what a world of these are there? Dead husband, dead wife, dead servants, dead children, walking up and down with their sins (as Fame saith some men doe after death) like grave-cloaths about them, and God onely knows whether ever they shall live again or not. How doe men lament the losse of their dead friends! O thou hast a precious soul in thy bosome stark dead, therefore lament thine estate, and consider it seriously.

Mans misery by his fall.

Use 2. Of lamentation.

However naturall man is dead while he lives.

1 Dead men cannot stir.

First, a dead man cannot stir, nor offer to stir, a wicked man cannot speak one good word, or do any good action, if heaven it self did lie at stake for doing it, nor offer to shake off his sins, nor think one good thought. Indeed he may speak and think of good things, but he cannot have good speeches, nor good thoughts; as an holy

Mans misery by his fall.

man may think of evill things, as of the sins of the times, yet the thought of those evil things is good, not evil, so, *è contra*.

2 Dead men fear no danger.

Secondly, a dead man fears no dangers, though never so great, though never so near. Let Ministers bring a natural man tydings of the approach of the devouring plagues of God denounced, he fears them not.

3 Dead men refuse the best offers.

Thirdly, a dead man cannot bee drawn to accept of the best offers. Let *Christ* come out of heaven, and fall about the neck of a naturall man, and with tears in his eys beseech him to take his blood himself, his Kingdom, and leave his sins, he cannot receive this offer.

4 Dead men neither hear nor see. Matth. 23. 37 & 8.

Fourthly, a dead man is stark blind, and can see nothing; and stark deaf, and hears nothing, he cannot tast any thing: so a natural man is stark blind, he sees no God, no Christ, no wrath of the Almighty, no glory of heaven. He heares the voyce of a man, but he hears not the voyce of God in a Sermon, *he savoreth not the things of Gods Spirit.*

Fifth-

Fifthly, a dead man is senſleſſe, and feels nothing: ſo, caſt mountains of ſin upon a wicked man, hee feels no hurt untill the flames of hell break out upon him.

Mans miſery by his fall.

5 Dead men are senſleſſe.

Sixthly, a dead man is a ſpeechleſſe man, he cannot ſpeak unleſſe it be like a Parret.

6 Dead men are ſpeechleſs.

Seventhly, he is a breathleſſe man; a naturall man may ſay a prayer, or deviſe a prayer out of his memory and wit, or he may have a few ſhort-winded wiſhes; but to powre out his ſoul in prayer, in the boſome of God, with groans unutterable, he cannot. I wonder not to ſee ſo many families without family-prayer; Why? They are dead men, and lie rotting in their ſins.

7 Dead men are breathleſs.

Eighthly, a dead man hath loſt all beauty: ſo a meer naturall man hath loſt all glory; he is an ugly creature in the ſight of God, good Men, and Angels, and ſhal one day be an abhorring to all fleſh.

8 Dead men want beauty.

Ninthly, a dead man hath his wormes gnawing him: ſo naturall

9 Dead men have worms gnawing on them.

Mans misery by his fall.

men have the worm of conscience breeding now, which will be gnawing them shortly.

10. Dead men are cast into the grave.

Lastly, dead men want nothing but casting into the grave: so there wants nothing but casting into hel for a natural man. So that as *Abraham* loved *Sarah* wel while living, yet when shee was dead, he seeks for a burying place for her to carry her out of his sight: so God may let some fearfull judgement loose, and say to it, Take this dead soul out of my sight, &c. It was a wonder that *Lazarus*, though lying but four dayes in the grave, should live again. O wonder thou, that ever God should let thee live, that hast been rotting in thy sinne 20, 30, perhaps 60 years together.

III. Naturall men are born full of sin.

III. Every naturall man and woman is born *full of all sin*, *Rom.* 1. 29. as full as a Toad is of poyson, as full as ever his skin can hold; mind, will, eyes, mouth, every limb of his body, and every piece of his soul is full of sin; their hearts are bundles of sin: hence *Salomon* saith, *Foolishnesse is bound up in the*

the heart of a child, whole treasures of sin. *An evill man* (saith Christ) *out of the evill* treasure *of his heart, bringeth forth evill things*; nay, raging seas of sin, *Isai.*20. nay, worlds of sin. *The tongue is a world of mischief.* What is the heart then? *For out of the abundance of the heart the tongue speaketh*: so that look about thee and see, what ever sin is broched, & runs out of any mans heart into his life through the whole world, all those sins are in thine heart; thy mind is a nest of all the foul *opinions, heresies*, that ever were vented by any man; thy heart is a stinking sink-hole of all Atheism, Sodomy, Blasphemy, Murder, Whoredome, Adultery, Witchcraft, Buggery; so that if thou hast any good thing in thee, it is but as a drop of Rosewater in a bowl of poyson; where fallen, it is all corrupted.

Mans misery by his fall.

James 3.6.

It is true, thou feelest not all these things stirring in thee at one time, no more then *Hazael* thought he was or should bee such a blood-sucker, when hee asked the Prophet *Elisha* if hee

Hazael & Elisha.

Mans misery by his fall.

were a *Dog*; but they are in thee like a nest of Snakes in an old hedge. Although they break not out into thy life thy lie lurking in thy heart, they are there as a filthy puddle in a barrell, which runs not out, because thou haply wantest the temptation or occasion to broach and tap thine heart, or because of Gods restraining grace by *fear*, and *shame*, *education*, *good company*, thou art restrained and bridled up: and therefore when one came to comfort that famous picture, pattern and monument of Gods justice by 7. yeares horror, and grievous distresse of conscience: when one told him he never had committed such sinnes as *Manasses*, and therefore he was not the greatest sinner since the creation, as he conceived; he replied, that hee should have been worse than ever *Manasses* was, if he had lived in his time, and been on his throne.

Francis Spira.

Mr. Bradford.

Mr. *Bradford* would never look upon any ones lewd life with one eye, but he would presently return within his own breast with the other eye, and say

say, *In this my vile breast remains that sin, which without Gods speciall grace I should have committed as well as he.* O me thinks this might pull down mens proud conceits of themselves, especially such as bear up & comfort themselves in their smooth, honest, civill life; such as through education have been washed from all foul sins, they were never tainted with whoredome, swearing, drunkennesse, or prophanenesse; and here they think themselves so safe, that God cannot find in his heart to have a thought of damning them.

Mans misery by his fall.

O consider of this point which may make thee pull thine hair from thine head, and turn thy cloaths to sackcloth, and run up and down with amazement and paleness in thy face, and horror in thy conscience, & tears in thine eyes. What though thy life be smooth, what though thy outside, thy sepulchre be painted? O thou art full of rottenness of sin within. Guilty not before men, as the sins of thy life make thee, but before God, of all the

Mans misery by his fall.

the sins that swarm and roar in the whole world at this day, for God looks to the heart; guilty thou art therfore of heart-whordom, heart-sodomy, heart-blasphemy, heart-drunkenness, heart-buggery, heart-oppression, heart-idolatry: and these are the sins that terribly provoke the wrath of Almighty God against thee, *Isa.* 57.17. *For the iniquity of his covetousness* (saith our translation) *I smote him*; but the *Hebrew* renders it better, *For the iniquity of his concupiscence* (which is the sin of his heart & nature) *I smote him*. As a King is angry & musters up his army against rebels, not only when brings his souldiers out to fight, but who keeps souldiers in their trenches ready for to fight. These sins of thine heart are all ready armed to fight against God at *the watchword* or *alarm* of any temptation. Nay, I dare affirm & will prove it, that these sins provoke God to anger, and are as bad, if not worse, than the sins of thy life; For,

Sinnes of the heart worse then the sins of the life.

1. The sin of thine heart or nature, its the cause, the womb that contains, breeds,

breeds, brings forth, suckles all the litter, all the troop of sins that are in the life, and therefore giving life and being to all other, it's the greatest sin.

Mans misery by his fall.

2. Sin is more abundantly in the *heart* than in the life. An actuall sin is but a little breach made by the sea of sin in thine heart, where all sin, all poyson is met and mingled together. Every actual sin is but as a shred broken off from the great bottom of sin in the heart; and hence Christ saith, *Out of the abundance of the heart the mouth speaketh, and out of the evil treasure of the heart wee bring forth evill things.* A mans spending money (I mean *sin* in the life) is nothing to his treasure of sin in the heart.

2.

3. Sin is continually in the heart. Actuall sins of the life fly out like sparks, and vanish, but this brand is alwayes glowing within: the toad spits poyson sometimes, but it retains and keeps a poysonfull nature alwayes. Hence the Apostle calls it, *Sinne that dwels in me*, that is, which alwayes lies and remains in me. So that in regard of

3. Sinnes in the heart break out like sparks in the actions.

Rom 7.

Adams miſery by his fall.

of the ſins of thy heart, thou doeſt rend in pieces and break, 1: all the laws of God: 2. at one clap: 3. every moment of thy life. Oh! me thinks the thought of this might rend an heart of rock in pieces, to think I am alwayes grieving God, at all times whatſoever I doe.

4 Sin of the life is as in the porch, but ſinne in the heart is as in the houſe.

4. Actuall ſins are only in the life and outward porch; ſins of the heart are within the inward houſe. One enemy within the City is worſe than many without; a traytor on the throne, is worſe than a traytor in the open field. The heart is *Chriſts throne*. A ſwine in the beſt room, is worſe then in the outward houſe. More I might ſay, but thus you ſee, ſins of the *life* are not ſo bad, nor provoke Gods wrath ſo fiercely againſt thee, as the ſins of thine *heart*. Mourn therefore not ſo much that thou haſt not been ſo bad as others are, but look upon thy black feet, look within thine own heart, and lament that in regard of the ſins *there*, thou art as bad as any; mourn not ſo much meerly that thou haſt

Sins of the heart provoke God more than the ſins of the life.

hast sinned, as that thou hast a nature so sinfull, that it is thy nature to bee proud, and thy nature to be vain and deceitful, and loath not only thy sins, but thy self for sin, being brim full of unrighteousnesse. But here is not all, consider fourthly,

Man not sinfull by his fall.

IV. *That what ever a naturall man doth, is sin*; as the inside is full, so the outside is nothing else but sin, at least in the sight of an holy God, though not in the sight of blind sinfull men. Indeed he may do many things, which for the matter of them are good, as he may *give almos, pray, fast, come to Church*, but as they come from him they are sin, as a man may speak good words, but we cannot endure to hear him speak, because of his stinking breath which defiles them: some actions indeed from their generall nature are *indifferent*, for al *indifferences* lie in *generals*; but every deliberate action considered in *Individuo*, with all its circumstances, as *time, place, motive, end*, is either morally good, or morally evill, as may be proved easily;

IV. Every action is sinfull, as coming from a Naturall man.

Mans misery by his fall.

Actions of wicked men are only evil.

1 Thought 2 Words. Rom.3.13

3 Civill actions.

4 Religious actions.

5 Zealous actions.

ly; morally good in good men, morally evill in unregenerate and bad men: For let us see particular actions of wicked men.

1. All their *thoughts* are only evill, and that continually, *Gen.6.5.*

2. All their *words* are sins, *Psal.5.9. 16. their mouths are open sepulchres*, which smell filthy when they bee opened.

3. All their *civil actions* are sins, as their eating, drinking, buying, selling, sleeping and ploughing, *Prov.21.4.*

4. All their *religious actions* are sins, as coming to Church, praying, *Prov.15.8,9. 28,9.* Fasting and mourning, roar and cry out of thy self til dooms day, they are sins, *Isa.58.*

5. All their most *zealous actions* are sins: as *Iehu* who kild all *Baals* Priests, because his action was outwardly and materially good; therefore God rewarded him with temporall favours; but because he had a Hawks ey to get and settle a Kingdom to himselfe by this means, and so was *Theologically* evill, therefore God threatens to bee revenged upon him, *Hos.1.4.*

6. Their

6. Their wisdome is sin. Oh, men are often commended for their wisdom, wit, and parts, yet those wits, and that wisdom of theirs is sin, *Rom. 8. the wisdom of the flesh is enmity against God.*

Thus all they have or doe, are sins. For how can he doe any good action whose person is filthy? *A corrupt tree cannot bring forth good fruit*; thou art out of Christ, therefore all thy good things, all thy kindnesses done unto the Lord, and for the Lord, as thou thinkest, are most odious to him. Let a woman seek to give all the content to her husband that may bee, not out of any love to him, but onely out of love to another man, hee abhors all that shee doth. Every wicked man wants an inward principle of love to God and Christ, and therefore though hee seeks to honour God never so much, al that he doth being done out of love to himself, God abhors all that he performs: all the good things a wicked man doth, are for himself, either for self-credit, or self-ease, or self-content, or self-safety: he sleeps, prays,

Mans misery by his fall.

6 Wisdom

Wicked men want a principle of love to God and Christ.

Mans misery by his fall.

prays, hears, speaks, professeth for himself alone; hence acting alwayes for himself, he committeth the highest degree of idolatry, he plucks God out of his throne, and makes himself a *God*, because he makes himself his last end in every action: for a man puts himself in the room of God as well by making himself his *finis ultimus*, as if he should make himself *primum principium*. Sin is forsaking or departing from *God*. Now every naturall man remaining alwayes in a state of separation from God, because hee alwayes wants the bond of union, which is faith, is alwayes sinning, Gods curse lies upon him, therefore he brings out nothing but briers and thorns.

Ier. 20 13.

Deut. 28.

Object.

Obj. But thou wilt say, if our praying and hearing be sin, why should we do these duties? We must not sin.

Answ. Why good duties must be performed, though we sin in doing them.

Ans. 1. Good duties are good in themselves, although comming from thy vile heart, they are sins.

2. It is lesse sin to doe them, than to omit them: therefore if thou wilt

goe

goe to hell, goe in the faireſt path thou canſt in thither.

Mans miſery by his fall.

3. Venture and try, it may be God may hear, not for thy praiers ſake, but for his names ſake. The *unjuſt Judge* holp the *poor Widow*, not becauſe he loved her or her ſuit, but becauſe of her *importunity*; and ſo be ſure thou ſhalt have nothing if thou doeſt not ſeek: what though thou beeſt a *Dog*, yet thou art alive, and art for the preſent under the table. Catch not at Chriſt, ſnatch not at his bread, but wait till God give thee him; it may be thou mayſt have him one day. Oh wonder then at Gods patience, that thou liveſt one day longer, who haſt all thy life time like a filthy toad ſpet thy venome in the face of God, that he hath never been quiet of thee: oh look upon that black bill that will one day be put in againſt thee at the great day of account, where thou muſt anſwer with flames of fire about thine ears, not only for thy drunkenneſs, thy bloody oaths and whoring, but for all the actions of thy ſhort

Mans misery by his fall.

life, and just so many actions, so many sins.

Some men think God beholding to them for any good action.

Thou hast painted thy face over now with good duties and good desires; and a little honesty amongst some men, is of that worth and rarity, that they think God is beholding to them, if he can get any good action from them. But when thy painted face shall bee brought before the fire of Gods wrath, then thy vileness shal appear before Men and Angels. Oh know it, that as thou dost nothing else but sin, so God heaps up wrath against the dreadfull day of wrath.

Thus much for mans misery in regard of *sin*.

Mans misery in regard of consequents.

Now followeth his misery in regard of the *consequents* or miseries that follow upon sin. And these are,

1. *Present.*
2. *Future.*

Mans present miseries.

First, mans present miseries, that already lye on him for sin, are these seven; That is,

I.

First, GOD *is his dreadfull enemy*, *Psal.*5.5.

Quest.

Quest. How may one know another to be his enemy?

Mans misery by his fall.

Answ. 1. By their looks. 2. By their threats. 3. By their blows. So God,

1 Hides his face from every naturall man, and will not look upon him, *Isa.* 59. 2.

2 God threatens, nay curseth every naturall man, *Gal.* 3. 10.

3 God gives them heavie bloody lashes on their souls and bodies.

An outward estate no certain signe of Gods blessing.

Never tell me therefore that God blesseth thee in thine outward estate; no greater signe of Gods wrath, than for the Lord to give thee thy swing, as a Father never looks after a desperate Son, but lets him run where hee pleases. And if God be thine enemy, then every creature is so too, both in heaven and earth.

II.

Secondly, *God hath forsaken them, and they have lost God*, *Eph.* 2. 12. It is said, that in the grievous famin of *Samaria*, *Doves dung* was sold at a large price, because they wanted bread. Oh! Men live and pine away without *God*, without *bread*, and therefore the dung

Isa. 55. 6.

Mans misery by his fall.

of worldly contentments are esteemed so much of. Thou hast lost the sight of God, and the favor of God, and the speciall protection of God, and the government of God. *Cains* punishment lies upon thee in thy naturall estate, thou art a *Runagate* from the face of God, and from his face thou art hid. Many have grown mad to see their houses burnt, and all their goods lost. Oh, but God the greatest good is lost: This losse made *Saul* cry out in distresse of conscience, 1 *Sam.* 28.15. The Philistians make warre against me, *and God is departed from me*; the losse of the sweetnesse of whose presence for a little while onely, made the Lord Jesus himself cry out, *My God, my God, why hast thou forsaken me?* whereas thou hast lost God all thy life time. Oh, thou hast an heart of brasse that canst not mourn for his absence so long. The damned in hell have lost God, and know it, and so the plague of desperate horror lieth upon them; thou hast lost God here, but knowest it not, and the plague of an hard

hard heart lieth upon thee, that thou canst not mourn for this losse.

Mans misery by his fall.

Thirdly, they are condemned men, condemned in the court of Gods justice, by the law which cryes, *Treason, treason* against the most high *God*, and condemned in the Court of Mercy by the *Gospel*, wch cries *Murder, murder* against the Son of God, *Iob.3.18.* so that every naturall man is damned in heaven, and damned on earth. God is thy all-seeing terrible Judge: Conscience is thine accuser, an heavie witness: this world is thy Jayle, thy lusts are thy fetters: In this Bible is pronounced and writ thy doom, thy sentence: Death is thy hangman, and that fire that shall never goe out, thy torment: The Lord hath in his infinite patience reprieved thee for a time; O take heed and get a pardon before the day of execution come.

God is a wicked mans Iudg, conscience his accuser, the world his jayle, lust his fetters, the Word his doom, death his hangman, fire his torment.

IV. Act.28.21

Fourthly, being condemned, take him Jaylor, *he is a bondslave to Satan, Eph.2.3.* for, *his servants ye are whom ye obey*, saith Christ. Now every naturall man doth the devils drudgery, & carries

Mans misery by his fall.

ries the devils pack, & howsoever he saith he defieth the Devil, yet he sins, and so doth his work. Satan hath overcome and conquered all men in *Adam*, and therefore they are under his bondage and dominion. And though hee cannot compell a man to sin against his will, yet he hath power

1. First, to present and allure mans heart by a sinfull temptation.

2. Secondly, to follow him with it, if at first he be something shie of it.

3. Thirdly, to disquiet and wrack him if he will not yeeld, as might be made to appear in many instances.

4. Fourthly, besides, he knowes mens humors, as poor wandring beggerly Gentlemen do their friends in necessity (yet in seeming curtesie) hee visits and applyes himself unto them, and so gains them as his own. O! he is in a fearfull slavery who is under Satans dominion, who is,

Mans fearfull slavery under Satan.

1 A secret enemy.

2 A deceitfull enemy.

1 A *secret enemy* to thee.

2 A *deceitful enemy* to thee, that wil make a man beleeve (as he did *Evah*, evē in her integrity) that he is in a fair way,

way, when his condition is miserable.

Mans misery by his fall.

3 He is a *cruell enemy* or Lord over them that be his slaves, 2 *Cor.*4.3. he gags them so that they cannot speak (as that man that had a *dumb Devil*) neither for God, nor to God in prayer; he starves them, so as no Sermon shall ever doe them good; hee robs them of all they get in Gods ordinances, within three houres after *the market*, the Sermon is ended.

3 A cruell enemy.

4 He is a *strong enemy*, *Luke* 11.21. So that if all the Devils in hell are able to keep men from coming out of their sins, he will: so strong an enemy, that hee keeps men from so much as sighing or groaning under their burdens and bondage, Luke 11.21. *When the strong man keeps the palace, his goods are in peace.*

4 A strong enemy.

Fifthly, *He is cast into utter darkenesse*: as cruell Jaylors put their prisoners into the worst dungeons; so Satan doth naturall men, 2 *Cor.*4.3,4. they see no God, no Christ, they see not the happinesse of the Saints in light, they see not those dreadfull torments

5 An enemy of darknesse. 1 Pet. 2.9

Mans misery by his fall.

that should now in this day of grace awaken them and humble them. Oh those by-paths which thousands wander from God in, they have no lamp to their feet to shew them where they erre. Thou that art in thy naturall estate, art born blind, and the devil hath blinded thine eyes more *by* sin, and God in justice hath blinded them worse *for* sin, so that thou art in a corner of hell, because thou art in utter darkness, where thou hast not a glimpse of any saving truth.

6 A perpetuall enemy.

Sixthly, *they are bound hand and foot in this estate, & cannot come out, Rom.* 5. 6. 1 *Cor.* 2. 14. for all kind of sins, like chains, have bound every part and faculty of man, so that hee is sure for stirring, and those are very strong in him, they being as deare as his members, nay as his life, *Col.* 3. 7. so that when a man begins to forsake his vile courses, and purposeth to become a new man, *Devils* fetch him back, *World* enticeth him, and locketh him up, and *Flesh* saith, Oh, it is too strict a course, farewell then merry dayes,

and

and good fellowship. Oh thou mayest wish and desire to come out sometime, but canst not put strength to thy desire, nor indure to do it. Thou mayest hang down thy head like a Bulrush for sin, but thou canst not repent of sin, thou mayst presume, but thou canst not beleeve; thou mayest come halfway, and forsake some sins, but not all sins; thou mayst come and knock at heaven gate, as the *foolish Virgins* did, but not enter in and passe through the gate; thou mayst see the land of *Canaan*, and take much pain to goe into *Canaan*, and mayst tast of the bunches of Grapes of that good land; but never enter into *Canaan*, into Heaven, but thou lieſt bound hand and foot in this wofull estate, and here thou must lie and rot like a dead carkass in his grave, until the Lord come and rowl away the stone, and bid thee come out and live.

Mans misery by his fall.

Lastly, *They are ready every moment to drop into hell.* God is a consuming fire against thee, and there is but one paper-wall of thy body between thy soul

7 *Wicked men are near hell.*

Mans misery by his fall.

soul and eternall flames. How soon may God stop thy breath? There is nothing but that between thee and hell; it that were gone, then farewell all. Thou art condemned, and the murther is before thine eyes, God knows how soon the ladder may bee turned, thou hangest but by one rotten twined thread of thy life over the flames of hell every houre.

Thus much of mans *present* miseries.

Mans future miseries.

Now followeth his *future* miseries, which are to come upon him hereafter.

I. Wicked men die desperately.

They must die either by a sudden, sullen, or desperate death, *Psa.* 89. 48. which though it is to a child of God a sweet sleep, yet to the wicked it is a fearfull curse proceeding from Gods wrath, whence like a Lion, hee tears body and soul asunder; death commeth hissing upon him like a fiery Dragon with a sting of vengeance in the mouth of it; it puts a period to al their worldly contentments, which *then* they must forsake, and carry nothing

thing away with them, but a rotten winding-sheet. It is the beginning of all their woe, it is the Captain that first strikes the stroke, and then armies of endlesse woes follow after, *Rev.* 6.2. Oh thou hadst better be a toad or a dog then a man: for there's an end of their troubles, when they are dead and gone; they fall *now* as men from a steep hill, not knowing where they shall fall, *now* repentance is too late, especially if thou hast lived under means before, it is either a cold repentance, when the body is weak, and the heart sick, or an hypocriticall repentance, onely for fear of hell, and therefore thou sayst, *Lord Jesus receive my soul.* Nay, commonly then mens hearts are most hard, and therefore men die like lambs, and cry not out; Then it's hard plucking thy soul from the Devils hands, to whom thou hast given it all thy life by sin, and if thou dost get it back, dost thou think that God will take the Devils leavings? Now thy day is past, & darknesse begins to overspread thy soul, now

Mans misery by his fall.

Mans misery by his fall.

Most men die quietly that live wickedly.

now flocks of Devils come into thy chamber, waiting for thy soul, to fly upon it as a mastive Dogge when the doore is opened. And this is the reason why most men die quietly that lived wickedly, because Satan then hath them as his own prey, like *Pirats* who let a ship passe by that is empty of goods, they *shoot* commonly at them that are richly loaden. The Christians in some parts of the Primitive Church, took the Sacrament every day, because they did look to die every day. But these times wherein we live, are so poysoned and glutted with their ease, that it is a rare thing to see the man that looks death stedfastly in the face one houre together, but death will lay a bitter stroke on these one day.

II. After death they appear before the Lord to judgement, *Heb.* 9. 27. their bodies indeed rot in their graves, but their souls return before the Lord to judgement, *Eccles.* 12. 7. The generall judgement is at the end of the world, when both body and soul

II. After death the soul is immediatly condemned before God.

soul appears before God, and all the world to an account. But there is a particular judgment that every man meets with after this life, immediately at the end of his life, where the soul is condemned onely before the Lord.

Mans misery by his fall.

You may perceive what this particular judgment is, thus, by these four conclusions:

Particular judgment.

1. That every man should dye the first day hee was born, is clear; for *the wages of sin is death*, in justice therfore it should be paid of a sinful creature as soon as he is born.

1 Men should die the first day of life.

2. That it should be thus with wicked men, but that Christ begs their lives for a season, 1 *Tim.* 4. *He is the Saviour of all men*, (that is) not a Saviour of eternall preservation out of hell, but a Saviour of temporall reservation from dropping into hell.

2 Christ the Saviour of all men in this life.

3. That this space of time thus begged by Christ, is that season wherein only a man can make his peace with a displeased God, 2 *Cor.* 6. 2.

3 This life a time for men to make peace with God.

4. That if men doe not this within

4 When death comes, 'tis too late to make peace with God.

Mans misery by his fall.

in this cut of time, when death hath dispatched them, judgment onely remains for them; that is, then their doom is read, their date of repentance is out, then their sentence of everlasting death is passed upon them, that never can be recalled again. And this is judgment after death. *Hee that judgeth himself* (saith the Apostle, 1 *Cor.* 11.31.) *shall not be judged of the Lord.* Now wicked men wil not judge and condemn themselves *in this life*, therefore at *the end of it*, God will judge them. All naturall men are lost in this life, but they may bee found & recovered again; but a mans losse by death is irrecoverable, because there is no meanes after death to restore them, there is no friend to perswade, no Minister to preach, by which faith is wrought, and men get into Christ; there is no power of returning or repenting then: for night is come, and the day is past.

Mans losse after death is irrecoverable, for by death all means are cut off.

Again, the punishment is so heavie, that they can only bear wrath, so that all their thoughts and affections are ta-

taken up with the burden. And therefore *Dives* cries out, *I am tormented.* O that the consideration of this point might awaken every secure sinner! What will become of thine immortall soul when thou art dead? Thou sayst, *I know not, I hope well.* I tell thee therefore that which may send thee mourning to thy house, and quaking to thy grave, if thou dieſt in this eſtate, thou ſhalt not die like a Dog, nor yet like a Toad; but after death comes judgement; then farewell friends when dying; and farewel God for ever when thou art dead.

Mans miſery by his fall.

After death all the thoughts of the wicked are taken up with the burden of Gods wrath.

Now the Lord open your eyes to ſee the terrors of this particular judgement; which if you could ſee, (unleſs you were mad) it would make you ſpend whole nights and dayes in ſeeking to ſet all even with God.

The terror of mans particular judgment.

I will ſhew you briefly the manner and nature of it in theſe particulars:

1 Thy ſoul ſhall be dragged out of thy body, as out of a ſtinking priſon, by the Devill the Jaylor, into ſome place within the bowels of the third Heavens,

1 The ſoul dragged from the body.

Mans misery by his fall.

Heavens, and there thou shalt stand stript of all friends, all comfort, all creatures, before the presence of *God*, *Luke* 9.27. as at the Assizes, first, the Jaylor brings the prisoners out.

2 The soul receives a new light.

2. Then thy soul shall have a new light put into it, whereby it shall see the glorious presence of God, as prisoners brought with guilty eyes, look with terror upon the Judge: Now thou seest no God abroad in the world, but then thou shalt see the Almighty *Jehovah*; which sight shall strike thee with that hellish terror and dreadfull horror, that thou shalt call to the mountains to cover thee, *O Rocks, rocks, hide me from the face of the Lamb*, *Rev.* 6. *ult.*

3 All sinne shall come to thy mind.

3. Then all the sins that ever thou hast or shalt commit, shall come fresh to thy mind, as when the prisoner is come before the face of the Judge, then his accusers bring in their evidence; thy sleepy conscience then wil be in stead of a thousand witnesses, and every sinne then with all the circumstances of it, shall be set in order,

armed

armed with Gods wrath round about thee, *Psal.* 50. 21. As letters writ with juice of Oranges, cannot be read untill it be brought unto the fire, and then they appear; so thou canst not read that bloody Bill of indictment thy conscience hath against thee *now*; but when thou shalt stand near unto God, a consuming fire, then what an heavie reckoning will appear? It may be thou hast left many sins now, and goest so farre, and profitest so much, that no Christian can discern thee; nay, thou thinkest thy self in a safe estate: but yet there is one leak in thy Ship that will sink thee; there is one secret hidden sin in thine heart, which thou livest in, as al unsound people do that will damn thee. I tel thee as soon as ever thou art dead and gone, then thou shalt see where the knot did bind thee, where thy sin was that now hath spoiled thee for ever, and then thou shalt grow mad to think, *O that I never saw this sin I loved, lived in, plotted, perfected mine own eternal ruine by untill now, when it is too late to amend!*

Mans misery by his fall.

Mans misery by his fall.

4 God takes his farewell of thee.

4 Then the Lord shall take his everlasting farewell of thee, and make thee know it too. Now God is departed from thee in this life, but he may return in mercy to thee again; but then the Lord departs with all his patience to wait for thee no more, nor shall Christ be offered thee any more, no spirit to strive with thee any more, and so shall passe sentence, though haply not vocally, yet effectually upon thy soul, the Lord saying, *Depart thou cursed.* Thou shalt see indeed the glory of God that others finde, but to thy greater sorrow shalt never taste the same, *Luke* 13.28.

5 The soul surrendred into the hands of the Devill:

For wicked men as soon as dead, are in hell.

5 Then shall God surrender up thy forsaken soul into the hands of Devils, who being thy Jaylors, must keep thee till the great day of account; so that as thy friends are scrambling for thy goods, and worms for thy body; so devils shall scramble for thy soul. For as soon as ever a wicked man is dead, he is either in heaven or hell. Not in heaven, for no unclean thing comes there: if in hell, then

then among Devils, there shall be thine eternall lodging, 1 *Pet.* 3. 19. and hence thy forlorn soul shall lye mourning for the time past, *now* 'tis too late to recall again; groaning under the intolerable torments of the wrath of God present, and amazed at the eternity of misery and sorrow that is to come, waiting for that fearfull hour when the last Trump shall blow; and then body and soul meet to bear that wrath, that fire that shall never go out. Oh therefore suspect and fear the worst of thy self now, thou hast seldome or never or very little troubled thine head about this matter, whether Christ will save thee or not, thou hast such strong hopes and confidences already, that he will; know, that it is possible thou mayst be deceived; and if so, when thou shalt know thy doom after death, thou canst not get an hour more to make thy peace with God, although thou shouldst weep tears of blood. If either the muffler of Ignorance shall be before thine eyes, like

Mans misery by his fall.

After death, no time to make peace with God.

Mans misery by his fall.

an handkercher about the face of one condemned; or if thou art pinioned with any lust, or if thou makest thine own pardon, proclaimest (because thou art sorry a little for thy sins, and resolvest never to doe the like again) peace to thy soul, thou art one that after death shalt appear before the Lord to judgment; thou that art thus condemned now, dying so, shalt come to thy fearfull judgment after death.

There shall be a generall judgment of soul and body at the end of the world, wherein they shal be arraigned and condemned before the great tribunall seat of Jesus Christ, *Jude* 14, 15. 2 *Cor.* 5. 10. The hearing of judgment to come, made *Felix* to tremble; nothing of more efficacy to awaken a secure sinner, than sad thoughts of this fiery day.

Object. But thou wilt ask me how it may be proved that there will be such a day.

Answ. I answer, Gods justice calls for it, this world is the stage where Gods

patience

patience and *bounty* act their parts, and hence every man wil profess and conceive, because he feels it, that God is mercifull; but Gods *Justice* is questioned, men think God to be al mercy and no justice; all honey, and no sting; now the wicked prosper in all their ways, are never punished, but live and die in peace, whereas the godly are daily afflicted and reviled. Therefore because this *Attribute* suffers a totall eclipse almost now, there must come a day wherein it must shine out before all the world in the glory of it, *Rom.* 2. 5.

Mans misery by his fall.

Why there must bee a day of judgment.

The second reason is from the glory of Christ: he was accused, arraigned, condemned by men, therefore he shall be the judge of men, *Joh.* 5. 27. for this is an ordinary piece of Gods providence towards his people, the same evill he casts them into now, he exalts them into the contrary good in his time. As the Lord hath a purpose to make *Joseph* Ruler over all Ægypt, but first he maketh him a slave. God hath a meaning to make

Mans misery by his fall.

Christ judge of men; therefore first he suffers him to be judged of men.

Object. *Quest.* But when shall this judgment day be?

Answ. When all the elect are called, then woe to the world. *Lot* being gone, Sodome was burnt.

Ans. Though we cannot tell the day and hour particularly, yet this we are sure of, that when all the elect are called, for whose sake the world stands, *Isa.* 1.9. when these pillars are taken away, then woe to the world; as when *Lot* was taken out of Sodome, then Sodome was burnt. Now it is not probable that this time wil come as yet: for first Antichrist must be consumed, and not only the scattered visible Jews, but the whole body of the Israelites must first be called, and have a glorious Church here upon earth, *Ezek.* 37. This glorious Church Scripture and Reason will inforce, which when it is called, shall not be expired as soon as 'tis born, but shall continue many a year.

Object. 1. *Quest.* But how shall this judgment be?

Answ. *Answ.* The Apostle describes it, 1 *Thess.* 4. 16, 17.

1. Christ

1. Christ shall break out of the third heaven, and be seen in the air, before any dead arise, and this shall be with an admirable shout, as when a King cometh to triumph among his subjects, and over his enemies.

Mans misery by his fall.

The manner of the last judgement.

1 Christ comes.

2. Then shal the voyce of the *Archangel* be heard: now this *Archangel* is Jesus Christ himself, as the Scripture expounds, being in the clouds of heaven; he shall with an audible heaven-shaking shout, say, *Rise you dead, and come to judgment*; even as he called to *Lazarus*, *Lazarus arise.*

2 The Archangels voice heard.

3. Then the Trump shall blow, and even as at the giving of the law, *Exo.* 19. it's said, *the trumpet sounded*; much more lowder shal it now sound, when he comes to judge men that have broken the Law.

3 The Trump blows.

4. Then shall the dead arise: the bodies of them that have died in the Lord shall *rise first*, then the others that live, shall (like *Enoch*) be translated and changed, 1 *Cor.* 15.

4 The dead arise.

5. When thus the Judge and Justices are upon their Bench at Christs

5 The Judge upon the Bench.

Mans misery by his fall.

right hand on their thrones, then shal the guilty prisoners be brought forth, and come out of their graves like filthy Toads against this terrible storm: Then shall all the wicked that ever were, or ever shall be, stand quaking before this glorious Judge, with the same bodies, feet, hands, to receive their doom.

Sinner consider the day of judgment.

Oh consider of this day thou that livest in thy sins now, and yet art safe, there is a day coming wherein thou mayst and shalt be judged.

1 Who is the judge.

1. Consider *who* shall be thy Judge: why, *Mercy, Pitie, Goodnesse* it self, even Jesus Christ that many times held out his bowels of compassion towards thee. A child of God may say, Yonder is my *brother, friend, husband*; but thou mayst say, Yonder is mine *enemy*. He may say at that day, Yonder is he that shed his blood to save me; thou mayst say, Yonder he comes whose heart I have pierced with my sins, whose blood I have despised. They may say, O come Lord Jesus, and cover me under thy wings:

But

But thou shalt then cry out, O rocks fall upon me, and hide me from the face of the Lamb.

Mans misery by his fall.

2. Consider the manner of his comming, 2 *Thess.* 1. 7. He shall come in flaming fire, the heavens shall be on a flame, the elements shall melt like scalding lead upon thee: when a house is on fire at midnight in a town, what a fearfull cry is there made? When all the world shall cry, Fire, fire, and run up and down for shelter to hide themselves, but cannot find it, but say O now the gloomy day of blood and fire is come; here's for my pride, here's for my oaths, and the wages for my drunkennesse, security, and neglect of duties.

2 His comming is in flames of fire.

3. In regard of the heavie accusations that shall come against thee at that day. Ther's never a wicked man almost in the world, as fair a face as he carries, but he hath at some time or other committed some such secret villany, that he would be ready to hang himself for shame, if others did know of it; as secret *whoredome, self-pollution,*

3 The accusations against wicked men.

Mans misery by his fall.

Eccles. ult. ult.

pollution, speculative *wantonnesse*, men with *men*, women with *women*, as the Apostle speaks, *Rom.* 1. At this day all the world shall see and hear these privie pranks, then the books shall be opened. Men will not take up a foul businesse, nor end it in private, therefore there shall be a day of publick hearing; things shall not be suddenly shuffled up, as carnall thoughts imagine, *viz.* That at this day first Christ shall raise the dead, and then the separation shal be made, and then the sentence past, and then suddenly the judgment day is done: No, no, it must take up some large quantity of time, that al the world may see the secret sins of wicked men in the world; and therefore it may be made evident from all Scripture and Reason, that this day of Christs kingly office in *judging* the world, shall last happily longer then his private administration now (wherein he is lesse glorious) in *governing the world*. Tremble thou time-server, tremble thou hypocrite, tremble thou that livest in any secret sin

The kingly office of Christ may probably last longer then his private administration.

sin under the all-seeing eye of this Judge, thine own conscience indeed shall be a sufficient witnesse against thee to discover all thy sins at thy particular judgment; but all the world shall openly see thine hidden close courses of darknesse, to thine everlasting shame at this day.

Mans misery by his fall.

4 In regard of the fearfull sentence that then shall be passed upon thee; *Depart thou cursed creature into everlasting fire prepared for the Devill and his Angels.* Thou shalt then cry out, O mercy, Lord, ô a little mercy! No, will the Lord Jesus say, I did indeed once offer it you, but you refused, therefore *Depart.* Then thou shalt plead again, Lord, if I must depart, yet blesse me before I go: No, no, Depart *thou cursed.* O but, Lord, if I must depart cursed, let me go to some good place: No, depart thou cursed *into hell fire.* O Lord, that's a torment I cannot bear; but if it must be so, Lord, let me come out again quickly: No, depart thou cursed into *everlasting* fire. O Lord, if this be thy pleasure,

4 The sentence that shall passe against thee.

Mans misery by his fall.

sure, that here I must abide, let me have good company with me. No, depart thou cursed into everlasting fire *prepared for the Devil and his Angels*: This shall be thy sentence. The hearing of which may make the rocks to rent; so that, go on in thy sin and prosper, despise and scoffe at Gods Ministers and prosper, abhor the power and practice of religion, as a too precise course, and prosper; yet know it, there will a day come, when thou shalt meet with a dreadfull Judge, a doleful sentence. Now is thy day of sinning, but God will have shortly his day of condemning.

5 Gods wrath shall be powred out on body & soul.

5 When the judgement day is done, then the fearfull wrath of God shall be powred out and piled upon their bodies and souls, and the breath of the Lord like a stream of brimstone shall kindle it, and here thou shalt lie burning, and none shall ever quench it. This is the execution of a sinner after judgment, *Rev.*21.8.

Wherein consists the wrath of God.

Now this wrath of God consists in these things.

1. Thy

1 Thy soul shall be banished from the face and blessed sweet presence of God and Christ, and thou shalt never see the face of God more. It is said, *Acts* 20. that *they wept sore, because they should see Paul's face no more.* Oh, thou shalt never see the face of *God, Christ, Saints* and *Angels* more. O heavie doom to famish and pine away for ever without one bit of bread to comfort thee, one smile of God to refresh thee! Men that have their sores running upon them, must be shut up from the presence of men sound and whole. Oh, thy sins like plague-sores, run on thee, therefore thou must be shut out like a dog from the presence of God and al his people, 2 *Thess.* 1. 9.

Mans misery by his fall.

1 Absence from God.

2 God shall set himself like a consuming infinite fire against thee, and tread thee under his feet, who hast by sin trod him and his glory under foot all thy life. A man may devise exquisite torments for another, and great power may make a little stick to lay on heavie strokes: but great power stirred up to strike from great fury and

2 God a consuming fire.

Mans misery by his fall.

and wrath, makes the stroke deadly: I tell thee, all the wisdome of God shall then be set against thee to devise torments for thee, *Mich.*2.3. there was never such wrath felt or conceived, as the Lord hath devised against thee that livest and dyest in thy naturall estate: hence it is called, *Wrath to come*, 1 *Thess.* 1. *ult.* The torment which wisdome shall devise, the Almighty power of God shall inflict upon thee; so as there was never such power seen in making the world, as in holding a poor creature under this wrath, that holds up the soul in being with one hand, and beats it with the other, ever burning like fire against a creature, & yet that creature never burnt up, *Rom.*9.22. Think not this cruelty, it's justice; what cares God for a vile wretch whom nothing can make good while it lives? If we have been long in hewing a block, and we can make no meet vessel of it, put it to no good use for our selves, we cast it into the fire: God heweth thee by *Sermons*, *sickness*, *losses* and *crosses*, *sudden*

sudden death, mercies, and *miseries,* yet nothing makes thee better; what should God doe with thee, but cast thee hence? Oh, consider of this wrath before you feel it. I had rather have all the world burning about my ears, than to have one blasting frown from the blessed face of an infinite and dreadfull God. Thou canst not indure the torment of a little kitchin-fire on the tip of thy finger not one half hour together: how wilt thou bear the fury of this infinite endlesse consuming fire in body and soul throughout all eternity?

Mans misery by his fall.

Men were better have the world burn about their eares, then to have one frowne from Gods face.

3. The never-dying worm of a guilty conscience shall torment thee, as if thou hadst swallowed down a living poysonful Snake, which shall lye gnawing and biting thine heart for sin past day and night. And this worm shall torment by shewing the cause of thy misery, that is, that thou didst never care for him that would have saved thee. By shewing thee also thy sins against the Law, by shewing thee thy sloath, whereby thy happinesse is lost.

3. A guilty conscience a never-dying worm.

Mans misery by his fall.

loſt. Then ſhall thy conſcience gnaw to think, ſo many nights I went to bed without prayer; and ſo many days and hours I ſpent in feaſting and fooliſh ſporting. O if I had ſpent half that time now miſ-ſpent, in praying, in mourning, in meditation, yonder in heaven had I been. By ſhewing thee alſo the means that thou once hadſt to avoid this miſery; ſuch a Miniſter I heard once, that told me of my particular ſins, as if he had been told of me; ſuch a friend perſwaded me once to turn over a new leaf: I remember ſo many knocks God gave at this Iron-heart of mine, ſo many mercies the Lord ſent; but ô no means could prevail with me. Laſtly, by ſhewing thee how eaſily thou mightſt have avoided all theſe miſeries. O, once I was almoſt perſwaded to be a Chriſtian, but I ſuffered my heart to grow dead, & fell to *looſe company*, and ſo loſt all. The Lord Jeſus came unto my door and knocked, and if I had done that for Chriſt which I did for the Devill many a time,

time, to open at his knocks, I had been saved. A thousand such bites will this worm give at thine heart, which shall make thee cry out, ô time, time! ô Sermons, Sermons! ô my hopes and my helps are now lost, that once I had to save my lost soul!

Mans misery by his fall.

4. Thou shalt take up thy lodging for ever with Devils, and they shall be thy companions: Him thou hast served here, with him must thou dwel there. It scares men out of their wits almost to see the devil, as they think, when they be alone; but what horror shall fill thy soul when thou shalt be banished from Angels society, and come into the fellowship of Devils for ever?

4 To lodge with the Devils in hell for ever.

5. Thou shalt be filled with finall despair. If a man be grievously sick, it comforts him to think it will not last long. But if the Physitian tell him, he must live all his life time in this extremity, he thinks the poorest begger in a better estate than himself. Oh to think when thou hast been millions of years in thy sor-

5 Finall despair in an irrecoverable condition.

Mans misery by his fall.

rowes, then thou art no neerer thy end of bearing thy misery, then at the first coming in; Oh I might once have had mercy and Christ, but no hope now ever to have one glimpse of his face, or one good look from him any more.

6 Blaspheming and curhng for ever.

6. Thou shalt vomit out blasphemous oathes and curses in the face of God the Father for ever, and curse God that never elected thee, & curse the Lord Jesus that never shed one drop of blood to redeem thee, and curse God the holy Ghost that passed by thee, and never called thee, *Rev. 16. 9.* And here thou shalt lye and weep, and gnash thy teeth in spite against God and thy self, and roare and stamp, and grow mad, that there thou must lie under the curse of God for ever. Thus (I say) thou shalt lie blaspheming, with Gods wrath like a pile of fire on thy soul burning, and flouds, nay seas, nay more, seas of tears (for thou shalt for ever lie weeping) shall never quench it. And here which way soever thou lookest, thou

shalt

shalt see matter of everlasting grief. Look up to heaven, and there thou shalt see (oh) that God is for ever gone. Look about thee, thou shalt see Devils quaking, cursing God; and thousands, nay, millions of sinfull damned creatures crying and roaring out with dolefull shriekings: Oh the day that ever I was born! Look within thee, there is a guilty conscience gnawing. Look to time past, oh those golden dayes of grace, and sweet seasons of mercy are quite lost and gone! Look to time to come, there thou shalt behold evils, troops and swarms of sorrowes and woes, and raging waves, and billowes of wrath comming roaring upon thee. Look to time present, Oh not one houre or moment of ease or refreshing, but all curses meet together, and feeding upon one poor lost immortall soul, that never can be recovered again! No God, no Christ, no Spirit to comfort thee, no Minister to preach unto thee, no friend to wipe away thy continuall tears, no

Mans misery by his fall.

Misery incompasseth those in Hell.

Mans misery by his fall.

Sun to shine upon thee, not a bit of bread, not one drop of water to cool thy tongue.

This is the misery of every natural man. Now doe not thou shift it from thy self, and say, *God is mercifull.* True, but it is *to very few*, as shall be proved. 'Tis a thousand to one if ever thou be one of that small number whom God hath picked out to escape this wrath to come. If thou doe not get the Lord Jesus to bear this wrath, farewell God, Christ, and Gods mercy for ever. If Christ had shed seas of blood, set thine heart at rest, there is not one drop of it for thee, untill thou comest to see, and feel, and groan under this miserable estate. I tell thee, Christ is so farre from saving thee, that he is thine enemy. If Christ were here and should say, Here is my bloud for thee, if thou wilt but lie down and mourn under the burden of thy misery, and yet for all his speeches, thy dry eyes weep not, thy stout heart yeelds not, thy hard heart mourns not, as to say, Oh!

Oh! I am a sinfull, lost, condemned, cursed, dead creature: what shall I doe? Dost not think but he would turn away his face from thee, and say, Oh thou stony, hard-hearted creature, wouldst thou have me save thee from thy misery, and yet thou wilt not groan, sigh and mourn for deliverance to me, out of thy misery? If thou likest thine estate so well, and prizest me so little, perish in thy misery for ever.

Mans misery by his fall.

Oh! labour to be humbled day and night under this thy wofull estate. Thou art guilty of *Adams* grievous sin; will this break thine heart? *No.* Thou art dead in sin, and top-full of all sin, will this break thine heart? *No.* Whatsoever thou dost, hast done, shalt doe, remaining in this estate, is sinne; will this break thine heart? *No.* God is thine enemy, and thou hast lost him; will this break thine heart? *No.* Thou art condemned to die eternally; Satan is thy Jaylor, thou art bound hand and foot in the bolts of thy sins, and cast into

The scope of knowing our miseries, is to be humbled.

Mans misery by his fall.

utter darknesse, and ready every moment to drop into Hell, will this break thine heart? *No.* Thou must die, and after that appeare before the Lord to judgment, and then beare Gods everlasting insupportable wrath, which rends the rocks, and burns down to the bottome of hell: will this break thine hard heart, man? *No.* Then farewell Christ for ever, never look to see a Christ, untill thou doest come to feel thy misery out of Christ. Labor therefore for this, and the Lord will reveal the brazen Serpent, when thou art in thine owne sense and feeling stung to death with thy fiery Serpents.

So I come to open the fourth principall Point.

CHAP.

Chap. IV.

That the Lord Jesus Christ is the onely means of redemption and deliverance out of this estate.

Christ our onely Redeemer.

In whom we have redemption through his blood, Eph. 1. 7. which plainly demonstrates; That

The 4th. Principle. Christ the onely Redeemer by price.

Jesus Christ is the onely meanes of mans Redemption and deliverance out of his bondage and miserable estate.

Doct. Christ our Redeemer

And this is the Doctrine I shal now insist upon.

When the Israelites were in bondage and misery, he sends *Moses* to deliver them. When they were in *Babylon*, he stirreth up *Cyrus* to open the prison gates to them; but when all mankinde is under spirituall misery, he sends the Lord Jesus, God and Man, to redeem him, *Acts* 4. 12.

Quest. How doth Christ redeem men out of this misery?

Object.

Ans. By *paying a price for them, 1 Cor.* 6. *ult.* Gods mercy will be manifested in saving some, and his justice must be satisfied by having satisfaction

Answ. 1 By price.

Christ our onely Redeemer.

How men are redeemed.

1 By standing in their room.

faction or price made and paid for mans sin.

Hence Christ satisfieth Gods justice:

First, by standing in the room of all them whom mercy decreeth to save. A surety standeth in the room of a debter, *Heb.* 7.22. As the first *Adam* stood in the room of all mankind fallen: so Christ standeth in the room of all men rising, or to be restored again!

2 By taking away the guilt of their sin

Secondly, by taking from them in whose room hee stood, the eternall guilt of all their sins, and by assuming the guilt of all those sins unto himself, 2 *Cor.* 5.22. Hence *Luther* said, Christ was the greatest sinner by imputation.

3 By bearing the curse for sin.

Thirdly, by bearing the curse and wrath of God kindled against sinne. God is so holy that when he seeth sin sticking onely by imputation to his own Son, he will not spare him, but his wrath and curse must he bear, *Gal.* 3.13. Christ drinks up the cup of all the elect at one draught, which they should

should have been sipping and drinking, and tormented with, millions of years.

Christ our onely Redeemer.

Fourthly, by bringing into the presence of God perfect righteousnesse, *Rom.* 4. 11. for this also Gods justice required *perfection*, conformity to the Law, as well as (*perfect satisfaction*) suffering for the wrong offered to the Law-giver. Justice thus requiring these four things, Christ satisfies Justice by performing them, and so payes the price.

4 By making us perfect.

Dan. 9. 24.

II. Christ is a *Redeemer* by strong hand. The first Redemption by price is finished in Christs person, at his resurrection: the second is begun by the Spirit in mans vocation, and ended at the day of judgment; as money is first paid for a Captive in *Turkie*, and then because he cannot come to his own Prince himself, he is fetcht away by strong hand.

II. Christ a Redeemer by price.

Here is encouragement to the vilest sinner, and comfort to the selfsuccourlesse and lost sinner, who have spent all their money, their *time* and

Use 1. Of encouragement.

Christ our onely Redeemer.

and *endevours* upon those duties and strivings that have been but poore Physitians to them. Oh look up here to the Lord Jesus, who can doe that cure for thee in a moment, which all creatures cannot doe in many yeares. What bolts, what strong fetters, what unruly lusts, temptations, and miseries art thou lockt into? Behold the Deliverer is come out of *Sion*, having satisfied justice, and paid a price to ransome poor Captives, *Luke* 4. 18. with the keyes of Heaven, Hell, and thy unruly heart in his hand, to fetch thee out with great mercy and strong hand; who knows but thou poor prisoner of hell, thou poor captive of the Devill, thou poor shackled sinner, maist be one whom he is come for? Oh look up to him, sigh to heaven for deliverance from him, and be glad and rejoyce at his coming.

Christ came down from heaven to relieve poor Captives bound in fetters of sin.

Use 2. Of terror.

This strikes terror to them, that though there is a meanes of deliverance, yet they lie in their misery, never groan, never sigh to the Lord Jesus for deliverance; nay, that rejoyce in

in their bondage, and dance to hell in their bolts; nay, that are weary of deliverance, that sit in the stocks, when they are at prayers, that come out of the Church when the tedious Sermon runs somewhat beyond the houre, like prisoners out of a Jayle, that despise the Lord Jesus when hee offers to open the doores, and so let them out of that miserable estate. Oh poor creatures! is there a means of deliverance, and dost thou neglect, nay, despise it? Know it, that this will cut thine heart one day, when thou art hanging in thy gibbets in hell, to see others standing at Gods right hand, redeemed by Christ, thou mightst have had share in their honor: for there was a Deliverer come to save thee, but thou wouldst have none of him. Oh thou wilt lie yelling in those everlasting burnings, and tear thy hair, and curse thy self: from hence might I have been delivered, but I would not. Hath Christ delivered thee from hell, and hath he not delivered thee from thine Ale-house?

Hath

Christ our onely Redeemer.

The neglect of our deliverãce by Christ, will prove a cut at the last day.

Christ our onely Redeemer.

Hath Christ delivered thee from Satans society, when he hath not delivered thee from thy loose company yet? Hath Christ delivered thee from burning, when thy faggots, thy sins, grow in thee? Is Christs blood thine, that mak'st no more account of it, nor feelest no more vertue from it, than in the blood of a chicken? Art thou redeemed, dost thou hope by Christ to be saved, that didst never see, nor feel, nor sigh under thy bondage? Oh! the devils will keep holiday (as it were) in hell, in respect of thee, who shalt mourn under Gods wrath, and lament. Oh there was a means to deliver us out of it, but thou shalt mourn for ever for thy misery. And this will be a Bodkin at thine heart one day, to think there was a Deliverer, but I wretch would none of him.

Use 3. Of reproof

Here likewise is matter of reproof to such as seek to come out of this misery from and by themselves. If they be *ignorant*, they hope to be saved by their good meaning and prayers.

ers. If *civill*, by paying all they owe, and doing as they would be done by, and by doing no body any harm. If they be *troubled* about their *estate*, then they lick themselves whole by their mourning, repenting, and reforming. Oh poor stubble! canst thou stand before this consuming fire without sin? Canst thou make thy self a Christ for thy self? canst thou bear & come from under an infinite wrath? canst thou bring in perfect righteousnesse into the presence of God? This Christ must doe, else he could not satisfie and redeem. And if thou canst not doe thus, and hast no Christ, *desire* and *pray*, that heaven and earth shake till thou hast worn thy tongue to the stumps; *endeavour* as much as thou canst, and others commend thee for a diligent Christian; *mourn* in some wildernesse till dooms day, dig thy grave there with thy nails; weep buckets full of hourly tears, till thou canst weep no more; *fast* and *pray* till thy skin and bones cleave together; *promise* and *purpose* with full resolution,

Christ our onely Redeemer.

Christ our onely Redeemer.

on, to be better; nay, *reform* thy head, heart, life, and tongue; and some, nay all sins; live like an Angel, shine like a Sun, walk up and down the world like a distressed Pilgrim going to another countrey, so that all Christians commend and admire thee; die ten thousand deaths, lie at the fire-back in hell so many millions of years, as there be piles of grasse on the earth, or sands upon the sea shore, or stars in heaven, or motes in the Sun: I tell thee, not one spark of Gods wrath against thy sin, shall be, can be quenched by all these *duties*, nor by any of these *sorrows* or *tears*; for, these are not the blood of Christ. Nay, if all the Angels and Saints in heaven and earth should pray for thee, these cannot deliver thee, for they are not the blood of Christ. Nay, God as a creator having made a Law, will not forgive one sinne without the blood of Christ; nay, Christs blood will not doe it neither, if thou dost joyn never so little that thou hast or doest, unto Jesus Christ, and makest thy self or any

Gal. 5. 2.

any of thy duties co-partners with Christ in that great work of saving thee. Cry out therefore as that blessed Martyr did, *None but Christ, none but Christ.*

Christ our onely Redeemer.

Take heed of neglecting or rejecting so great salvation by *Iesus Christ.* Take heed of spilling this potion, that onely can cure thee.

Use 4. Be watchfull.

But thou wilt say, This means of Redemption is onely appointed for some, it is not intended for all, therefore not for me, therefore how can I reject Christ?

Object.

It is true, Christ spent not his breath to pray for all; *Iohn* 17. 9. much lesse his blood for all; therefore he was never intended as a Redeemer of all; but that he is not intended as a deliverer of thee, How doth this follow? How dost thou know this?

Answ.

But secondly, Hay, though Christ be not intended for *all*, yet he is *offered* unto all, and therefore unto thee. And the ground is this chiefly.

The offer of Christ *universall*, and why.

The universall offer of Christ ariseth not from Christs Priestly office imme-

Christ our onely Redeemer.

immediatly, but from his Kingly office, whereby the Father having given him all power and dominion in heaven & earth, he hereupon commands all men to stoop unto him, and likewise bids all his Disciples, and all their successors to go and preach the Gospel to every creature under heaven, *Mat.* 28. 18, 19. For Christ doth not immediatly offer himself to all men as a Saviour, whereby they may be incouraged to serve him as a King: but first as a King commanding them to cast away their weapons and stoop unto his Scepter, and depend upon his free mercy, acknowledging, if ever he save me, I wil blesse him; If he damn me, his name is righteous in so dealing with me.

Mark 16. 15.

But that I may fasten this exhortation, I will shew these four things:

I. The offer of Christ *universall*, and wherein.

I. The Lord Jesus is offered to every particular person: which I will shew thus: What hast thou to say, against it, that thou dost doubt of it? It may be thou wilt plead:

Oh, I am so ignorant of my self,

God

God, Christ, or his will, that surely the Lord offers no Christ to me.

Christ onely Redeemer.

Yes, but he doth, though thou liest in utter darknes. Our blessed Saviour glorified his Father, for *revealing* the mysterie of the *Gospel* to *simplemen*, neglecting those that carryed the chief *reputation* of wisdome in the world. The parts of none are so low, as that they are beneath the gracious regard of Christ. God bestoweth the best fruits of his love upon mean and weake persons *here*, that he might confound the pride of flesh the more. Where it pleaseth him to make his choice, and to exalt his mercy, hee passeth by no degree of wit, though never so uncapable.

Answ.

Prov. 9. 4.

1 *Cor.* 1. 20.

Prov. 1. 22 23.

But thou wilt say, I am an enemy to God, and have a heart so stubborn and loath to yeeld, I have vexed him to the very heart by my transgressions.

Object.

Yet he beseecheth thee to be reconciled. Put case thou hast bin a sinner, and rebellious against God, yet so long as thou art not found amongst

Answ.

Christ our onely Redeemer.

malicious opposers, and undermíners of his truth, never give way to despairing thoughts, thou hast a mercifull Saviour.

Object. But I have despised the meanes of reconciliation, and rejected mercy.

Answ. Yet God calls thee to return, *Thou hast playd the harlot with many lovers, yet turn again to me, saith the Lord, Ier.* 3. 1. Cast thy self into the armes of Christ, and if thou perish, perish there, if thou dost not, thou art sure to perish. If mercy be to be had any where, it is by seeking to Christ, not by turning from him. Herein appears Christs love to thee, that he hath given thee a heart in some degree sensible; he might have given thee up to *hardnesse, security*, and *prophanenesse*; of all spirituall judgments the greatest. But he that died for his enemies, will in no wise refuse those; the desire of whose soul is towards him. When the Prodigal set himself to return to his father, his father stayes not for him, but meets him in the way. If our sins displease us, they shall never hurt us;

Christ casts off none that desire to come unto him.

us; but we shall be esteemed of God to be that which we desire and labor to be, *Psal.* 145. 19.

Christ our onely Redeemer.

But can the Lord offer Christ to me, so poor, that have no strength, no faith, no grace, nor sense of my poverty?

Object.

Yes, even to thee; why should we except our selves, when Christ doth not except us? *Come unto me all ye that are weary and heavie laden.* We are therefore poor, because we know not our riches. We can never be in such a condition, wherein there will be just cause of utter despair. *He that sits in darknesse, and seeth no light*, no light of comfort, no light of Gods countenance, *yet let him trust in the Name of the Lord.* Weaknesses do not debar us from mercy; nay, they incline God the more. The husband is bound to bear with the wife, *as being the weaker vessell*; and shall we think God will exempt himself from his own Rule, and not bear with his weak Spouse?

Answ.

Christ can all sinners to come unto him without exception.

But is this *offer* made to me that cannot love, prize, nor desire the *Lord Iesus*?

Object.

Christ our onely Redeemer.

Yes, to thee, Christ knows how to pity us in this case. We are weak, but we are his. A father looks not so much at the blemishes of his child, as at his own nature in him; so Christ finds matter of love from any thing of his own in us. A Christians carriage towards Christ may in many things be very offensive, and cause much strangeness; yet (so long as he resolves not upon any known evill) Christ will own him, and he Christ.

Answ. Christ owns men though they are weak, and cannot prize him.

Object. Oh! but I have fallen from God of late, since he hath inlightened me, and doth he tender Christ to *Me?*

Answ. Thou must know that Christ hath married every beleeving soul to himself, and that where the work of grace is begun, sin loses strength by every new fall: if there be a spring of sin in thee, there is a spring of mercy in God, and a fountain daily opened to wash thy uncleanesse in. *Adam* (indeed) lost all by once sinning, but we are under a better covenant, a covenant of Mercy, and are incouraged by the Son to goe to the Father every day

day for the sinnes of that day.

Christ our onely Redeemer.

If I was willing to receive Christ, I might have Christ offered to me; but will the Lord offer him to such a one as desires not to have *Christ?*

Object.

Yes (saith our Saviour) *I would have gathered you as the hen gathereth her chickens under her wings, and you would not.* We must know, a creating power cannot onely bring something out of *nothing*, but contrary out of *contrary*; of unwilling, God can make us *a willing people.* There is a promise of *powring clean water upon us*, and Christ hath taken upon him to purge his Spouse, and make her fit for himself.

Answ.

Christ offers himselfe to those that do not desire him.

What hast thou now to plead against this strange kindnesse of the Lord, in offering Christ to thee? Thou wilt say, it may be:

Oh! I fear time is past, Oh! time is past. I might once have had Christ, but now mine heart is sealed downe with hardnesse, blindnesse, unbeleef; Oh! time is now gone.

Object.

No, not so, see *Isa.* 65. 1, 2, 3. *All*

Answ.

Christ our onely Redeemer.

the day long God holdeth out his hands to a backsliding and rebellious people. Thy day of grace, thy day of meanes, thy day of life, thy day of Gods striving with thee, and stirring of thee, still lasts.

No time past to receive Christ.

Object. But if God be so willing to save, and so prodigall of his Christ, why doth he not give me Christ, or draw me to Christ?

Answ. Christ freely offers himself to men, but not force men to him.

I answer. What command dost thou look for to draw thee to *Christ*, but this word *Come*; Oh come thou poor, forlorn, lost, blinde, curſed, nothing, I will save thee, I will inrich thee, I will forgive thee, I will enlighten thee, I will blesse thee, I will bee all things unto thee, do all things for thee. May not this win and melt the heart of a Devill?

Quest. II. Upon what conditions may Christ be had?

Answ. The conditions of coming to Christ.

Make an exchange of what thou art or hast with Christ, for what Christ is or hath; and so taking him, (like the wise Merchant the *Pearle*) thou shalt have salvation with him.

Now

Now this Exchange lieth in these four things chiefly.

Christ our onely Redeemer.

On what terms Christ may be had.

First, give away thy self to him, *head, heart, tongue, body, soul* and he wil give away himself unto thee, *Cant.6.* 3. yea, hee will stand in thy room in heaven, that thou mayst triumph and say, I am already in heaven, glorified in him. I see Gods blessed face in *Christ*, I have conquered Death, Hell, and the Devill in him.

1 We must give our selves to him.

2ly, Give away all thy *sins* to *Christ*, confesse them, leave them, cast them upon the *Lord Jesus*, so as to receive power from him to forsake them. And he will be made sinne for thee to take them away from thee, 1 *Joh.*1.9.

2 We must give away al our sins.

3ly, Give away thine *honour, pleasure, profit, life* for him; hee will give away his crown and honour, life, and all to thee, *Luke* 18. Let nothing be sweet unto thee but *Him*, and nothing shall be sweet unto him but *thee.*

3 We must give away our honor, pleasure, life it self, if hee require it.

4ly, Give away thy Rags, forsake thine own Righteousnesse for him, he will give away all his Robes & Righ-

4 We must give away all our own righteousnesse.

Chriſt our onely Redeemer.

teouſneſſe to thee, *Phil.*3.8,9. Thou ſhalt ſtand as glorious in the ſight of God, howſoever thou art a poore ſnake in thy ſelf, as an Angel, nay, as all the Angels, becauſe cloathed with his Son *Chriſt Jeſus* his Righteouſneſſe.

Now tell me, will you have *Chriſt?* He is offered to you. Yes, you will all ſay: Yea, with all mine heart. But wil you have him on theſe terms, upon theſe four conditions?

Now becauſe men wil flatter themſelves, and ſay, Yes:

III. Four ſorts of people that reject Chriſt. 1 The ſlighter.

III. I will ſhew you four ſorts of people that reject *Chriſt* thus offered.

Firſt, the *ſlighting unbeleever*; that when he heares of an offer of *Chriſt*, and ſhould wonder at the love of the Lord in doing this, he makes nothing of it, but goes from the Church, and ſayes, We muſt give Miniſters the wall in the Pulpit; and, poor men, they muſt have ſomewhat to ſay and preach for their living: There was a good plain Sermon to day, the man ſeems to mean well, but I think he be no

no great Scholar; and so makes no more of the offer of *Christ*, then of the offer of a straw at their feet. If a good bargain be offered them, they wil forget all their business to accomplish that; yet they make light of this offer, *Mat.*22.5.

Christ our onely Redeemer.

Secondly, *The desperate unbeleever*; that seeing his sins to be so great, and feeling his heart so hard, and finding but little good from God, since he sought for help, (like *Cain*) flieth from the presence of the Lord; like a mad Lion he breaks his chains of restraining grace, and runneth roaring after his prey, after his cups, queans, lusts, &c. and so will not honor Christ with such a great cure of such great sins, that he shall never have the credit of it, nor will be beholding to him for such a kindnesse.

2 The desperate unbeleever.

Thirdly, *The presumptuous unbeleever*; that seeing what sins he hath committed, & it may be having a little touch, & some sorrow for his sins, catcheth at Christ, hoping to be saved by him before ever he come to be loaden

3 The presumptuous unbeleever

Christ our onely Redeemer.

loaden with sin as the greatest evill or Gods wrath kindled against him as his greatest curse; and so catching at *Christ*, hopes he hath *Christ*, & hoping he hath *Christ* already, shuts out *Christ* for the future, and so rejects him, *Mich.*3.11. You shal have these men and women complain never of the want, but onely of the weaknesse of their faith, and they wil not be beaten off from thence; let them hear never so much of their misery, nor see never so much of their sin, yet they will not be beaten off from trusting to Christ.

4 To the tottering & doubtfull unbeleever.

Fourthly, *the tottering doubtfull unbeleever*: one that is in a question whether hee had best have Christ or no: he sees some good in Christ that he would gladly have him for, as there I shall have heaven, and pardon, and grace, and peace, & yet he sees many things he dislikes with *Christ*, as, namely, then farewell merry meetings, pastimes, cards and dice, pleasure and sinfull games; and hence they totter this way and that way, not knowing whether

whether they have best have Christ, or no, *Iam.*1.6,7. these people reject *Iesus Christ*.

Christ our onely Redeemer.

IV. And now come and see the greatnesse of this sin.

IV. The great evill in rejecting Christ.

1 It's a most *bloody sin*; it's a trampling under foot the blood of the Son of God, *Heb.*10.21.

1 A bloody sin.

2 It's a most *dishonoring sin*; for, as by the first act of faith a man glorifieth God by obeying all the law at an instant in Christ: so, by rejecting him, thou dost break all those Lawes of God in an instant, and so dost dishonor him.

2 A dishonoring sin.

3 It's a most *ungratefull sin*; it's despising Gods greatest love, which the Lord takes most heavily.

3 An ungratefull sin.

4 It's a most *inexcusable sin*; for, what have you to cast against *Jesus Christ*? Oh, my sins are so great, thou wilt say. But take *Christ*, his blood will wash thee from all thy sins.

4 An inexcusable sin.

Oh! but mine heart is hard, and my mind blind.

Object.

Yea, but take mee, and I will break thine heart, open thine eyes. A new heart

Answ.

Christ our onely Redeemer.

heart is Gods gift, and he hath promised to create it in us.

Object. Oh! but then I must forsake all my pleasures.

Answ. Thou shalt have them fully, continually, infinitly in Christ.

Object. Oh! but I cannot take Christ.

Answ. Oh! but Christ can give thee an hand to receive him, as well as give away himself.

5 An heavie sinne.

5 It is a *most heavie sin.* What sin will gripe so in hell as this? *Joh.* 3, 19. God the Father shall strike the Devils for breaking the Law of the creation; but God the Son shall strike thee, and the Comforter himself shal set himself against thee, for despising the means and offers of redemption. The Devils might never have had mercy, but thou shalt think with anguish, and vexation, and madnesse of heart, I might have had a *Christ*, thee was offered unto mee: Mercy wooed this stubborn proud heart to yeeld. But, O rock of Adamant that I was, it did not affect me! Oh fly speedily to this *City of Refuge, lest the pursuer of blood overtake thee.* A-

Away then out of your selves to the Lord Jesus. Heaven and earth leave thee, and have forsaken thee: now there is but one more that can doe thee good, and deliver thy soul from endlesse sorrow: goe to him, and take hold on him, not with the hand of presumption, and love to thy self, to save thy self, but with the hand of faith, and love to him, to honor him.

Christ our onely Redeemer.

Use 5. Of invitation to take hold on Christ.

I am well enough already, what tell you me of *Christ?*

Object.

This is the damning sinne of these times, when men have Christ offered unto them, foretelling them else of wrath to come, they say they are wel; hence feeling no judgment here, they feare no wrath hereafter; hence being well, they feel no need of Christ; hence till they die they never seek out for a Saviour. Men will not come into the Ark already made for them, before the flood arise. The world makes so much of those it nurseth up, that they are unwilling to come to heaven, when they are called to come home.

Answ.

Security a dangerous sin.

But

Christ our onely Redeemer.

But it may be *Christ* hath not redeemed me, nor shed his blood for me; therefore why should I goe to him?

Object.

Answ.

It may be it is true, may be not, yet doe thou venture, as those, *Ioel* 2. *Who knows but the Lord may returne?* It is true, God hath elected but few, and so the Son hath shed his blood, and died but for a few, yet this is no excuse for thee to lie down and say, What should I seek out of my self for succor? Thou must in this case venture & try, as many men amongst us doe now, who hearing of one good living fallen, twenty of them will goe and seek for it, although they know only one shall have it. Therefore say as those Lepers in *Samaria*, If I stay here in my sinnes, I die; if I goe out to the camp of the *Syrians*, wee may live, we can but die however: if I goe out to *Christ*, I may get mercy, however I can but die; and it is better to die at Christs feet, than in thine owne puddle: Content not your selves therefore with your bare reformation,

To say that Christ hath not redeemed thee, is no excuse for not coming to Christ.

tion and amending your lives, this is but to crosse the debt in thine own book, it remaineth uncancelled in the creditors book still: but goe, take, offer up this eternall sacrifice before the eyes of God the Father, and cry guilty at his barre, and look for mercy from him; sigh under thy bondage, that as *Moses* was sent unto the *Israelites*, so may *Christ* bee sent into thy soul. Rest not therefore in the sight or sense of a helpless condition, saying, I cannot help my self unlesse Christ doth: sigh unto the Lord Jesus in heaven for succor, and admire the Lord for ever, that when there was no help, and when he might have raised out of the stones, children to praise him; yet he should send his Son out of his bosome to save thee. So much for this particular.

Christ our onely Redeemer.

The fifth *Divine Principle* follows to be handled.

CHAP.

Few are saved, and that with difficulty.

Chap. V.

That those that are saved are very few; and that those that are saved, are saved with very much difficulty.

The fifth Principle.

Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it, Mat. 7. 14.

Here are two parts:

1 The paucity of them that shall be saved; *Few find the way thither.*

2 The difficulty of being saved: *Strait and narrow is the way and gate unto life.*

Hence arise two Doctrines.

Doct. 1. 1. That the number of them that shall be saved is very small, *Luke* 13. 24. the Devill hath his drove, and *swarms* to goe to hell, as fast as Bees to their Hive; Christ hath his *Flock*, and that is but a *little Flock*; hence Gods children are called *Jewels*, *Mal.* 3. 17. which commonly are kept secret in respect of the other lumber in the house; hence they are called *Strangers* and *Pilgrims*, which are very few in respect of the inhabitants

Luk. 12. 32.

of

of the countrey through which they passe: hence they are called *Sonnes of God*, 1 Joh. 3. 2. *Of the blood Royall*, which are few in respect of common subjects.

Few are saved, and that with difficulty.

But see the truth of this point in these two things:

First, look to all ages and times of the world. Secondly, to all places and persons in the world, and we shall see few men were saved.

Few saved in all ages.

1. Look to all ages, and wee shall find but a handfull saved. As soon as ever the Lord began to keep house, and there were but two families in it, there was a bloody *Cain* living, and a good *Abel* slain. And as the world increased in number, so in wickednesse. *Gen. 6. 12.* it is said, *All flesh had corrupted their ways*, and amongst so many thousand men, not one righteous but *Noah* and his family; and yet in the Ark there crept in a cursed *Cham*.

I.

As the world increased in number, so in wickednesse.

Afterwards, as *Abrahams* posterity increased, so we see their sinne abounded. When his posterity was in *Egypt*,

Few are saved, and that with difficulty.

where one would think, if ever men were good, now it would appear, being so heavily afflicted by *Pharaoh*, being by so many miracles miraculously delivered by the hand of *Moses*, yet most of these *God was wroth with*, *Heb.* 3. 12. & only two of them, *Caleb* and *Joshua* went into *Canaan*, a type of heaven. Look into *Solomons* time, what glorious times! what great profession was there then! Yet after his death, *ten Tribes* fell to the odious sin of Idolatry, following the command of *Jeroboam* their King. Look further into *Isaiahs* time, when there were multitudes of sacrifices and prayers, *Isa.* 1, 11. yet then there was but a

Isa. 1 9. *remnant*, nay, a very *little* remnant that should be saved. And look to the time of Christs coming in the flesh, (for I pick out the best times of all) when one would think by such Sermons he preached, such miracles he wrought, such a life as he led, all the *Jewes* should have entertained him,

Ioh. 1. 11. yet it is said, *He came unto his own, and they received him not.* So few, that Christ

Few are saved, and that with difficulty.

Christ himself admires at one good *Nathaneel, behold an Israelite in whom there is no guile.* In the Apostles time, many indeed were converted, but few comparatively, and amongst the best Churches many bad: as that at *Philippi*, Phil. 3. 18. Many had a name to live, but were dead, and *few* only kept their garments unspotted. And presently after the Apostles time, *many grievous wolves came and devoured the sheep*; and so in succeeding ages, *Rev.* 12. 9. *All the earth wondred at the whore in skarlet.*

Rev. 3. 4

Acts 20. 28, 29, 30.

And in *Luthers* time, when the light began to arise again, he saw so many carnall Gospellers, that he breaks out in one Sermon, into these speeches, *God grant I may never live to see those bloody dayes that are comming upon an ungodly world.* *Latimer* heard so much prophaneness in his time, that he thought verily dooms day was just at hand. And have not our ears heard censuring those in the *Palatinate*, where (as 'tis reported) many have fallen from the glorious Gospel to

Luther.

Latimer.

Few are saved, and that with difficulty.

Popery, as fast as leavs fal in *autumne*? Who would have thought there had lurked such hearts under such a shew of detesting Popery, as was among them before? And at Christs coming *shall he find faith on the earth?*

II. Few shal be saved in all places.

2 Let us look into all places and persons, and see how few shall be saved. The world is now split into four parts, *Europe*, *Asia*, *Africa*, and *America*: and the three biggest parts are drowned in a deluge of prophanenesse and superstition; they doe not so much as professe Christ; you may see the sentence of death written on these mens foreheads, *Jer.* 10. *ult.* But let us look upon the best part of the world, and that is *Europe*, how few shal be saved there? First, the *Grecian* Church, howsoever now in these dayes, their good Patriarch of *Constantinople* is about a generall Reformation among them, and hath done much good; yet are they for the present, and have been for the most part of them, without the saving meanes of knowledge. They content themselves

Jer. 10. 25. Powre out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name, &c.

selves with their old superstitions, having little or no preaching at all. And for the other parts, as. *Italy*, *Spaine*, *France*, *Germany*, for the most part they are Popish, and see the end of these men, 2 *Thess.* 2. 9, 10, 11, 12. And now amongst them that carry the badge of honesty, I wil not speak what mine eares have heard, and my heart beleeves concerning other Churches: I will come into our own Church of *England*, which is the most flourishing church in the world: never had Church such Preachers, such means, yet have we not some Chappels and Churches stand as dark lanthorns without light, where people are led with blind, or idle, or licentious Ministers, and so both fall into the ditch?

Few are saved, and that with difficulty.

Few shall be saved in *England*. 1 Cor. 1. 29.

Nay, even amongst them that have the means of grace, but few shall be saved. It may be sometimes amongst ninety nine in a Parish, Christ sends a Minister to call some *one* lost sheep among them, *Matth.* 13. Three grounds were bad where the seed was

Luke 13. 24, 25.

Few are saved, and that with difficulty.

Chrysostom thought in *Antioch* an hundred could not bee saved.

fowne, and onely one ground good. It's a strange speech of *Chrysostom* in his fourth Sermon to the people of *Antioch*, where he was much beloved, and did much good: *How many do you think* (saith he) shall be saved in this City? *It will be an hard speech to you, but I will speak it; though there be so many thousands of you, yet here cannot be found an hundred that shall be saved, and I doubt of them too; for what villany is there among youth? what sloath in old men?* and so he goes on. So say I, never tell me we are baptized, and are Christians, and trust to Christ; let us but separat the goats from the sheep, and exclude none but such as the Scripture doth, and sets a cross upon their doors, with, *Lord have mercy upon them*, and we shall see onely few in the City shall be saved.

Those which the Scripture excludes from salvation.

1 The prophane.

1. Cast out all the *prophane people* among us, as drunkards, swearers, whores, liers, which the Scripture brands for black sheep, and condemns them in an hundred places.

2 The Civill men.

2 Set by all *Civill men*, that are but

but wolves chained up, tame Devils, swine in a faire meadow, that pay all they owe, and do no body any harm, yet doe none any great good, that plead for themselves, and say, Who can say black is mine eye? These are righteous men, whom Christ never came to call; *For he came not to call the righteous, but sinners to repentance.*

Few are saved; and that with difficulty.

3. Cast by all *Hypocrites*, that like stage-players, in the sight of others, act the parts of kings and honest men; when look upon them in their tyring house, they are but base varlets.

3 The hypocrites.

4. *Formall Professors*, and *Carnall Gospellers*, that have a thing like *faith*, and like *sorrow*, & like *true repentance*, and like *good desires*, but yet they bee but pictures, they deceive others, and themselves too, 2 *Tim.* 3. 5.

4 The formall professors.

Set by these four sorts, how few then are to be saved, even among them that are hatcht in the bosome of the Church?

First, here then is an Use of *encouragement*. Be not discouraged by the name of singularity. What? doe you

Use 1. Of encouragement.

Few are saved, and that with difficulty.

think your self wiser than others? and shall none be saved but such as are so precise as Ministers prate? Are you wiser than others, that you think none shal go to heaven but your self? I tell you, if you would be saved, you must be singular men, not out of *faction*, but out of *conscience*, *Acts* 24. 16. Tit. 2. 14.

Use 2. Of terror.

Secondly, here is matter of *terror* to all those that be of opinion, that few shal be saved; and therefore when they are convinced of the danger of sin by the Word, they fly to this shelter, if I be damned, it will bee woe to many more besides mee then; as though most should not be damned. Oh yes, the most of them that live in the church shal perish: and this made an *Hermit* which *Theodoret* mentions, to live 15 years in a cell in a desolate wilderneſſe, with nothing but bread and water, and yet doubted after all his sorrow, whether he should be saved or no. Oh! Gods wrath is heavie, which thou shalt one day bear.

Use 3. Of exhortation to all confident people.

Thirdly, this ministreth *exhortation* to all *confident people*, that think they beleeve

beleeve and say, they doubt not but to be saved, and hence do not much fear death. Oh! learn hence to suspect and fear your estates, and fear it so much, that thou canst not bee quiet untill thou hast got some assurance thou shalt be saved. When Christ told his Disciples that one of them should betray him, they all said, *Master, Is it I?* but if he had said, eleven of them should betray him, all except one, would they not all conclude, *Surely it is I?* If the Lord had said, onely *few* shall bee damned, every man might fear, it may be it is I; but now he says, *most* shal, every man may cry out and say, Surely it is I. No humble heart, but is driven to and fro with many stinging fears this way; yet there is a generation of presumptuous, brazen-fac'd, bold people, that confidently think of themselves, as the *Jewes* of the *Pharisees* (being so holy and strict) that if God save but two in the world they shall make one.

Few are saved, and that with difficultie.

Presumptuous men think of themselves as the Iewes did of the Pharisees.

The child of God indeed *is bold as a lion*; but he hath Gods Spirit and promise,

Few are saved, and that with difficultie.

promise, assuring him of his eternall welfare. But I speak of divers that have no sound ground to prove this point (which they pertinaciously defend) that they shall be saved. This confident humor rageth most of all in our old professors at large, who think, that's a jest indeed, that having been of a good belief so long, that they now should bee so farre behindhand, as to begin the work, and lay the foundation anew. And not onely among these, but amongst divers sorts of people whom the Devill never troubles, because he is sure of them already, and therefore cryes peace in their eares, whose *consciences* never trouble them, because *that* hath shut its eys; and hence they sleep, and sleeping dream that God is merciful unto them, and will be so; yet never see they are deceived, untill they awake with the flames of hell about their ears; and the *world* troubles them not, they have their hearts desire here, because they are friends to it, and so enemies to God. And *Ministers* never

Confidence rages most in Professors at large.

The Devil never troubles some men, because he is sure of them already.

never trouble them, for they have none such as are fit for that worke near them; or if they have, they can sit and sleep in the Church, and chuse whether they will beleeve him. And their friends never trouble them, because they are afraid to displease them. And God himself never troubles them, because that time is to come hereafter. This one truth well pondered and thought on, may damp thine heart, and make thy conscience fly in thy face, and say, *Thou art the man*; it may be there are better in hel than thy self that art so confident; and therefore tell mee what hast thou to say for thy self, that thou shalt be saved? In what thing hast thou gone beyond them, That *think they are rich and want nothing, who yet are poore, blind, miserable, and naked?*

Few are saved, and that with difficultie.

Friends never reprove some men, because of displeasing them.

Thou wilt say happily, first, I have left my sinnes I once lived in, and am now no drunkard, no swearer, no lier, &c. *Obj.* 1.

I answer, thou maist be washt from thy mire (the pollution of the world) and *Answ.*

Few are saved, and that with difficultie.

and yet be a swine in Gods account, 2 *Pet.*2.20. thou mayst live a blamelesse, innocent, honest, smooth life, and yet be a miserable creature still, *Phil.*3.6.

*Obj.*2. But I pray, and that often.

Answ. This thou maist do, and yet never be saved, *Isa.*1.11. *To what purpose do your multitude of sacrifices?* Nay, thou maist pray with much affection, with a good heart, as thou thinkest, yet a thousand miles off from being saved, *Prov.*1.28.

Obj. 3. But I fast somtimes, as wel as pray.

Answ. So did the Scribes and Pharisees, even twice a week, which could not be publick but private fasts. And yet this righteousnes could never save them.

Obj. 4. But I hear the word of God, and like the best Preachers.

Answ. Ezek.33. 31,32. This thou maist doe too, and yet never be saved. Nay, thou mayst so hear, as to receive much *joy* and comfort in hearing, nay, to beleeve and catch hold on Christ, and so say and think *he is thine*, and yet not be saved; as the stony ground did, *Matth.*13.

who

who heard the Word with *joy*, and for a *season beleeved*.

Few are saved, and that with difficultie.

I read the Scriptures often.

Obj. 5.

This you may doe too, and yet never be saved, as the Pharisees, who were so perfect in reading the Bible, that Christ needed but onely say, *It hath been said of old time*, for they knew the text and place well enough without intimation.

Answ.

But I am grieved, and am sorrowfull, and repent for my sins past.

Obj. 6.

Judas did thus, *Mat.* 27. 3. he repents himself with a legal repentance for feare of hell, and with a naturall sorrow for dealing so unkindly with Christ, in betraying not onely blood, but innocent blood. True humiliation is ever accompanied with hearty reformation.

Answ.

Oh! but I love good men, and their company.

Obj. 7.

So did the *five foolish virgins* love the company, and (at the time of *extremity*) the very *oyle* and *grace* of the *wise*, yet they were locked out of the gates of mercy.

Answ.

But

Few are saved, and that with difficultie.

But God hath given me more *knowledge* than others, or than I my self had once.

Obj. 8.

This thou mayst have, and be able to teach others, and think so of thy self too, and yet never be saved.

Answ. Rom. 2. 18

Obj. 9.

But I keep the Lords day strictly.

Answ.

So did the Jews, whom yet Christ condemned, and were never saved.

Obj. 10.

I have very many *good desires* and *endeavors* to get heaven.

Answ.

These thou and thousands may have, and yet misse of heaven.

Luke 13. 24.

Many shall *seek* to enter in at that narrow gate, and not be able.

Obj. 11.

True, thou wilt say, many men doe many duties, but without any *life* or *Zeale*; I am zealous.

Answ. Phil. 3. 6, 11.

So thou mayst be, and yet never be saved, as *Jehu*; *Paul* was zealous when he was a Pharisee; and if he was so for a false Religion, and a bad cause, why much more maist thou be for a good cause; so zealous, as not onely to cry out against prophaneness in the wicked, but civill honesty of others, and hypocrisie of others, yea, even of the cold-

coldnesse of the best of Gods people: thou mayst be the fore-horse in the Teame, and the ring-leader of good exercises amongst the best men, (as *Joash* a wicked King was the first that complained of the negligence of his best Officers in not repairing the Temple) and so stirre them up unto it: nay, thou mayest be so forward, as to bee persecuted, and not yeeld an inch, nor shrink in the wetting, but mayst manfully and couragiously stand it out in time of persecution, as the *thorny ground* did: so zealous thou mayst bee, as to like best of, and to flock most unto the most zealous Preachers, that search mens consciences best, as the whole countrey of *Judea* came flocking to *Johns* Ministery, and delighted to hear him for a season, nay, thou mayst be zealous, as to take sweet delight in doing of all these things, *Esa.* 58. 2, 3. *They delight in approaching near unto God*, yet come short of heaven.

Few are sayed, and that with difficulty.

2 Chron. 24. 4, 5, 6.

But thou wilt say, True, many a man rides poste, that breaks his neck at

Obj. 12.

Few are saved, and that with difficultie.

at last: many a man is zealous, but his fire is soon quench'd, and his zeal is soon spent; they hold not out, whereas I am constant, and persevere in godly courses.

Answ. So did that young man, yet he was a graceless man, *Matth.* 19. 20. *All these things have I done from my youth*: what lack I yet?

Obj. 13. It is true, hypocrites may persevere, but they know themselves *to bee naught* all the while, and so deceive others: but I am perswaded that I am in *Gods* favor, and in a safe and happy estate, since I do all with a good heart for God.

Answ. This thou maist verily think of thy self, and yet be deceived, and damned, and goe to the Devill at last. Prov. 14. 12. *There is a way*, (saith *Solomon*) *that seemeth right to a man, but the end thereof is the way of death.* For he is an hypocrite not onely that makes a seeming outward shew of what he hath not, but also that hath a true shew of what indeed there is not. The first sort of hypocrites deceive others onely; the

Some hypocrites deceive themselves some deceive others.

the latter having some inward, yet common work, deceive themselves too, *Jam.*1.26. *If any man seem to bee religious*, (so many are, and so deceive the world) but it is added, *deceiving his own soul.* Nay, thou mayst go so fairly, and live so honestly, that all the best Christians about thee may think well of thee, and never suspect thee, and so mayst passe through the world, and die with a deluded comfort, that thou shalt go to heaven, and be canonized for a Saint in thy Funerall Sermon, and never know thou art counterfeit, till the Lord brings thee to thy strict and last examination, and so thou receivest that dreadfull sentence, *Go ye cursed*: so it was with the *five foolish Virgins* that were never discovered by the *wise*, nor by themselves, untill the gate of grace was shut upon them. If thou hast therefore no better evidences to shew for thy self, that thine estate is good, then these, I'll not give a pins point for all thy flattering false hopes of being saved: but it may be thou hast

Few are saved, and that with difficulty.

Matth.25. The five foolish virgins.

Few are saved, and that with difficulty.

never yet come so farre as to this pitch; and if not, Lord, what will become of thee? Suspect thy self much, and when in this shipwrack of soules thou seest so many thousands sink, cry out, and conclude, It's a wonder of wonders, and a thousand and a thousand to one, if ever thou commest safe to shore.

Use 4. Strive to be saved.

Oh! strive then to be one of them that shal be saved, though it cost thee thy blood, and the losse of all that thou hast, labor to go beyond al those that go so far, and yet perish at the last. Doe not say, that seeing so few shall be saved, therefore this discourageth me from seeking, because all my labor may be in vain. Consider that Christ here makes another and a better use of it, *Luk.* 13.24. Seeing that *many shall seek, and not enter, therefore* (saith he) *strive to enter in at the strait gate*; venture at least, and try what the Lord will doe for thee.

Quest.

Wherein doth the child of God, (and so how may I) goe beyond these hypocrites that go so far?

In

In three things principally.

Few are saved, and that with difficulty.

First, no unregenerate man, though he go never so far, let him doe never so much, but he lives in some one sin or other, secret or open, little or great. *Judas* went far, but he was covetous. *Herod* went far, but he loved his *Herodias*. Every dog hath his kennell, every swine hath his swill, and every wicked man his lust, for no unregenerate man hath fruition of God to content him, and there is no mans heart, but it must have some good to content it; which good is to be found onely in the fountain of all good, and that is God; or in the cistern, and that is in the creatures: hence a man having lost full content in God, he seeks for, and feeds upon contentment in the creature, which he makes a God to him, and here lies his lust or sinne, which he must needs live in. Hence, ask those men that goe very far, and take their penny for good silver, and commend themselves for their good desires: I say, ask them, if they have no sin. Yes, say they, who can live without

Answ. Wherein a child of God goeth beyond an hypocrite. 1 No unregenerate man but lives in some known sin.

Few are saved, and that with difficulty.

Hypocrites like the whore in the *Proverbs*, or like *Jehu*, zealous against *Baal*, but for their own ends.

out sin? and so they give way to sin, and therefore live in sin; Nay, commonly all the duties, prayers, care, & zeal of the best hypocrites, are to hide a lust; as the whore in the *Proverbs*, that wipes her mouth, and goes to the Temple, and payes her vowes; or to feed a lust; as *Jehu* his zeal against *Baal*, was to get a Kingdome. There remains a root of bitternesse in the best hypocrites, which howsoever it be lopt off sometimes by sicknesse, or horror of conscience, and a man hath purposes never to commit it again, yet there it secretly lurks; and though it seemeth to bee bound and conquered by the *Word*, or by *Prayer*, or by outward *Crosses*, or while the hand of God is upon a man; yet the inward strength and power of it remains still; and therefore when temptations, like strong *Philistines*, are upon this man again, hee breaks all vowes, promises, bonds of God, and will save the life of his sin.

2 Unregenerate men are not poor in Spirit.

Secondly, no unregenerate man or woman ever came to bee poor in spirit,

rit, and so to be carried out of all duties unto Christ: if it were possible for them to forsake and break loose for ever from all sin, yet here they stick as the Scribes and Pharisees, and so like zealous *Paul* before his conversion, they fasted, and prayed, and kept the Sabbath, but they rested in their legall righteousnesse, and in the performance of these and the like duties. Take the best hypocrite that hath the most strong perswasions of Gods love to him, and ask him, why he hopes to be saved. He will answer, *I pray, read, hear,* love *good men,* cry out *of the sins of the time.* And tell him again, that an Hypocrite may climb these staires, and go as farre. He will reply, True indeed, but they do not what they do with a sound heart, but to be seen of men. Mark now, how these men feel a good heart in themselves, and in all things they doe, and therefore feel not a want of all good, which is poverty of spirit, and therefore here they fall short, *Esa.* 66. 2. there were divers Hypocrites forward

Few are saved, and that with difficulty.

Few are saved, and that with difficulty.

God looks on the poor in Spirit.

ward for the worship of God in the Temple, but God loathes these, because not poor in spirit, to them only it is said the Lord will look. I have seen many professors very forward for all good duties, but as ignorant of Christ when they are sifted, as blocks. And if a man (as few doe) know not Christ, he must rest in his duties, because he knows not Christ, to whom he must go and be carried if ever he be saved. I have heard of a man that being condemned to die, thought to escape the gallows, and to save himself from hanging by a certain gift he said he had of whistling; so men seek to save themselves by their gifts of *knowledg*, gifts of *memory*, gifts of *prayer*, and when they see they must die for their sins, this is the ruine of many a soul, that though he forsake *Egypt* and his sins, and fleshpots there, and will never be so as he hath been, yet he never cometh into *Canaan*, but loseth himself and his soul in a wilderness of many *duties*, and there perisheth.

Thirdly,

Thirdly, if any unregenerate man come unto *Christ*, hee never gets into *Christ*, that is, never takes his *eternall rest* and *lodging in Jesus Christ onely*, *Heb.*4.4. *Judas followed Christ for the Bagge*, he would have the *Bagge* and *Christ* too. The young man came unto Christ to be his Disciple, but hee would have *Christ* and the *world* too; they wil not content themselves with Christ alone, nor with the world alone, but make their markets out of both, like whorish wives, that will please their husbands and others too. Men in distresse of conscience, if they have comfort from Christ, they are contented, if they have salvation from hell by Christ, they are contented: but Christ himself contents them not. Thus far an hypocrite goes not. So much for the first Doctrine observed out of the Text. I come now to the second.

Few are saved, and that with difficulty.

3 Unregenerate men never take their rest in Christ onely.

Doct. 2. *That those that are saved, are saved with much difficulty: or, it is a wonderfull hard thing to be saved.*

Doct. 2. Salvation difficult.

The gate is strait, and therefore a

Few are saved, and that with difficulty.

man must sweat and strive to enter; both the entrance is difficult, and the progress of salvation too. *Iesus Christ* is not got with a wet finger. It is not wishing and desiring to be saved, will bring men to heaven; hells mouth is full of *good wishes*. It is not shedding a teare at a Sermon, or blubbering now and then in a corner, and saying over thy prayers, and crying God mercy for thy sins, will save thee. It is not *Lord have mercy upon us*, will doe thee good. It is not comming constantly to Church; these are easie matters. But it is a tough work, a wonderfull hard matter to bee saved, 1 *Pet.*4.18. Hence the way to heaven is compared to a *Race*, where a man must put forth all his strength, and streteh every limb, and all to get forward. Hence a Christians life is compared to *wrestling*, *Eph.*6.12. All the policy and power of hell buckle together against a Christian, therefore he must look to himself, or else hee falls. Hence it is compared to *fighting*, 2 *Tim.*4.7. a man must fight against

gainst the *Devill*, the *World*, *Himself*, who shoot poysoned bullets in the soul, where a man must kill or be killed. God hath not lined the way to *Christ* with velvet, nor strewed it with rushes. He will never feed a slothfull humor in man, who will be saved, if Christ and Heaven would drop into their mouths, and if any would bear their charges thither: If *Christ* might be bought for a few cold wishes, and lazy desires, he would be of small reckoning amongst men, who would say, *lightly come, lightly go*. Indeed Christs *yoke is easie* in it self, and when a man is got into Christ, nothing is so sweet; but for a carnall dull heart, it is hard to draw in it; For,

Few are saved, and that with difficultie.

Salvation compared to fighting

There are four strait gates which every one must passe through before he can enter into heaven.

Foure strait gates to be past through before we can enter into heaven.

1 There is the strait gate of *Humiliation*: God saveth none but first he humbleth them, now it is hard to passe through the gates and flames of hell, for a heart as stiffe as a stake to bow, as hard as a stone to bleed for the

1 The strait gate of humiliation.

Few are saved, and that with difficultie.

the least prick, not to mourn for one sin, but all sins; and not for a fit, but all a mans life time; Oh it is hard for a man to suffer himself to be loaden with sin, and prest to death for sin, so as never to love sin more, but to spit in the face of that which he once loved as dearly as his life. It is easie to drop a tear or two, and bee Sermon-sick; but to have a heart rent *for* sin, and *from* sin; this is true humiliation, and this is hard.

2 Of the strait gate of faith.

2 The strait gate of *Faith*, *Eph.* 1. 19. It's an easie matter to presume, but hard to beleeve in Christ. It is easie for a man that was never humbled, to beleeve and say, *'Tis but beleeving*: but it is an hard matter for a man humbled, when he sees all his sins in order before him, the *Devill* and *Conscience* roaring upon him, and crying out against him, and God frowning upon him, now to call God *Father*, is an hard work. *Judas* had rather be hang'd than beleeve. It is hard to see a Christ as a rock to stand upon, when we are overwhelmed with sorrow

row of heart for sin. It is hard to prize Christ above ten thousand worlds of pearl: 'tis hard to desire Christ, and nothing but Christ, hard to follow Christ all the day long, and never to be quiet till he is got in thine armes; and then with *Simeon* to say, *Lord, now lettest thou thy servant depart in peace.*

Few are saved, and that with difficultie.

3 The strait gate of *Repentance.* It is an easie matter for a man to confesse himself to be a sinner, and to cry God forgivenesse untill next time: but to have a bitter sorrow, and so to turn from all sin, & to return to God, and all the wayes of God, which is true repentance indeed; this is hard.

3 Of the strait gate of repentance.

4 The strait gate of *opposition of Devils*, the *World*, and a mans own *Self*, who knock a man down when he begins to look towards Christ and heaven.

4 Strait gate of opposition

Hence learn, that every easie way to heaven is a false way, although Ministers should preach it out of their Pulpits, and Angels should publish it out of heaven.

Use Of Instruction.

Now

Few are saved, and that with difficultie.

Nine false wayes to salvation discovered

1. The broad way.

2. The way of civill education.

3. The way of good wishes.

Now there are nine easie wayes to heaven, (as men think) all which lead to hell.

1 The common broad way, wherein a whole Parish may all goe a breadth in it; tell these people they shall bee damned, their answer is, then woe to more besides me.

2 The way of *Civill Education*, whereby many wilde natures are by little and little tamed, and like wolvs are chained up easily while they are young.

3 *Baalams* way of *good wishes*, whereby many people wil confess their ignorance, forgetfulness, and that they cannot make such shewes as others doe, but they thank God their hearts are as good, and God for his part accepts (say they) the will for the deed. And, *My son give me thine heart*; the heart is all in all, and so long they hope to doe well enough. Poor deluded creatures thus think to break through armies of *sins, devils, temptations*, & to break open the very gates of Heaven with a few good wishes; they

they think to come to their journeys end without legges, becauſe their hearts are good to God.

Few are ſaved, and that with difficultie.

4 The way of *Formality*, whereby men reſt in the *performance* of moſt or of all *externall duties* without inward life, *Mat.* 1.14. Every man muſt have ſome *Religion*, ſome fig leaves to hide their nakedneſſe. Now this Religion muſt be either true Religion, or the falſe one; if the true, he muſt either take up the *power* of it, but that he will not, becauſe it is burdenſome: or the *form* of it, and this being eaſie, men embrace it as their God, and wil rather loſe their lives then their Religion thus taken up. This form of Religion is the eaſieſt Religion in the world; partly, becauſe it eaſeth men of trouble of conſcience, quieting that: Thou haſt ſinned, ſaith conſcience, and God is offended, take a book and pray, keep thy conſcience better, and bring thy Bible with thee. Now conſcience is ſilent, being charmed down with the form of Religion, as the Devill is driven away (as they ſay)

4 The way of formality.

Few are saved, and that with difficultie.

The consciences of unregenerate men are often silenced with a form of religion.

say) with holy water; partly also because the form of religion credits a man, partly because it is easie in it self, it's of a light carriage, being but the shadow and picture of the substance of religion: as now, what an easie matter is it to come to Church? They hear (at least outwardly) very attentively an houre and more, and then to turn to a proof, and to turn down a leafe, here's the form. But now to spend Saturday night, and all the whole Sabbath day morning in trimming the Lamp, and in getting oyle in the heart to meet the Bridegroom the next day, and so meet him in the Word, and there to tremble at the voice of God, and suck the breast while it is open; and when the word is done, to goe aside privately, and there to chew upon the Word, there to lament with tears all the vain thoughts in duties, deadnesse in *hearing*, this is hard, because this is the power of godlinesse, and this men will not take up: so for private *prayer* what an easie matter is it for a man to say over a few

few prayers out of some *devout book*, or to repeat some old prayer got by heart since a child, or to have two or three short-winded wishes for Gods mercy in the morning and at night; this form is easie: but now to prepare the heart by serious meditation of God & mans self before he prays, then to come to God with a bleeding hunger-starved heart, not only with a desire, but with a warrant, I must have such or such a mercy, and there to wrestle with God, although it be an houre or two together for a blessing, this is too hard; men think none doe thus, and therefore they will not.

Few are saved, and that with difficultie.

Book-prayer not the power of godlinesse.

Fifthly, the way of *presumption*, whereby men having seen their sins, catch hold easily upon Gods mercy, and snatch comforts, before they are reached out unto them. There is no word of comfort in the book of God intended for such as *regard iniquity in their hearts*, though they do not act it in their lives. Their onely comfort is, that the sentence of damnation is not yet executed upon them.

5 The way of presumption.

Sixthly,

Few are saved, and that with difficultie.

6 The way of sloath.

Sixthly, the way of *sloath*, whereby men lie still, and say, God must doe all; If the Lord would set up a Pulpit at the Alehouse door, it may be they would hear oftner. If God will alwaies thunder, they will alwaies pray; if strike them now and then with sicknesse, God shall bee paid with good words and promises enow, that they will be better if they live; but as long as peace lasts, they will run to hell as fast as they can; and if God will not catch them, they care not, they will not return.

7 The way of carelesnes.

Seventhly, the way of *carelesnesse*, when men feeling many difficulties, passe through some of them, but not all; and what they cannot get *now*, they feed themselvs with a false hope they shall *hereafter*; they are content to be called Precisians, and fools, and crazie brains, but they want brokennesse of heart, and they will pray (it may be) for it, and passe by that difficulty; but to keep the wound alwaies open, this they will not doe, to be alwayes sighing for help, and never to give

give themselves rest till their hearts are humbled, that they will not, *those have a name to live, yet are dead.*

Few are saved, and that with difficulty.

Eighthly, the way of *moderation* or honest discretion, *Rev.* 3. 16. which indeed is nothing but luke-warmness of the soule, and that is, when a man contrives and cuts out such a way to Heaven, as he may be hated of none, but please all, and so do any thing for a quiet life, and so sleep in a whole skin. The Lord saith, *He that will live godly, must suffer persecution*: No, not so, Lord. Surely (think they) if men were discreet and wise, it would prevent a great deale of trouble and opposition in good courses; this man will commend those that are most zealous, if they were but wise; if he meet with a black-mouth'd swearer, he will not reprove him, lest hee bee displeased with him, if he meet with an honest man, hee'l yeeld to all hee saith, that so hee may commend him; and when he meets them both together, they shal be both alike welcome (what ever hee thinks) to his house

8. The way of moderation.

Few are saved, and that with difficulty.

9 The way of self love

and table, because he would fain be at peace with all men.

Ninthly, and lastly, the way of *Self-love*, whereby a man fearing terribly he shall be damned, useth diligently all means whereby he shall be saved. Here is the strongest difficulty of all, to row against the stream, and to hate a mans self, and then to follow Christ fully.

The end of the fifth Principle.

I come now to the sixth generall Head proposed in order to be considered.

Chap. V.

The sixth Principle, Mans perdition is of himself.

That the grand cause of mans eternall ruine, or why so many are damned, and so few saved by Christ, is from themselves.

VVHy will you die? Ezek. 33. 11. The great cause why so many people die, and perish everlastingly, is, because they *will*; every man that perisheth, is his own Butcher, or murtherer, *Mat.* 23. 27. *Hos.* 13. 9. this is the point we purpose to prosecute at the present.

The

The question here will be, how men plot and perfect their own ruine?

Many perdition is of himself.

Quest. Ans.

How men plot their own ruine.

By these four principall meanes, which are the foure great rocks that most men are split upon; and great necessity lieth upon every man to know them, for when a powder-plot is discovered, the danger is almost past. I say, there are these four causes of mans eternal overthrow, which I shall handle largely, and make use of every particular reason, when it is opened and finished.

First, by reason of that bloody black *ignorance* of men, whereby thousands remain wofully ignorant of their spirituall estate, not knowing how the case stands between God and their soules; but thinking themselves to be well enough already, they never seek to come out of their misery, till they perish in it.

1 By ignorance.

Secondly, by reason of mens *Carnall security*, putting the evill day farre from them, whereby they feel not their fearfull threatdome; and so never groane to come out of the

2 By carnal security.

Mans perdition is of himself.

slavish bondage of Sin and Satan.

3. By carnall confidence.

Thirdly, by reason of mans *Carnall Confidence*, whereby they shift to save themselves by their own duties and performances when they feel it.

4 By presumption.

Fourthly, by reason of mans bold *presumption*, wherby men scramble to save themselves by their own seeming faith, when they see an insufficiency in duties, and an unworthinesse in themselves for God to save them.

Ignorance the first generall Reason of mans ruine.

I will begin with the first Reason, and discover the first train, whereby men blow up themselves, which is this: They know not their misery, nor that fearfull accursed forlorn estate wherein they lie; but think and say, they shall doe as well as others; and therefore when any friend perswadeth them to come out of it, & shews them the danger of remaining in such a condition; what is their answer? *I pray you save your breath to cool your broth. Every fat shall stand on his own bottom; Let me alone, I hope I have a soul to save, as wel as you, and shal be as carefull of it as you shal or can be; You shal*

not

not anſwer for my ſoul, I hope I ſhall do as well as the preciſeſt of you all. Hence likewiſe, if the Miniſter come home to them, they goe home with hearts full of out-cries againſt the man, and their tongue dipt in gall againſt the Sermon. God be mercifull unto us, if all this be true; here's harſh doctrine enough to make a man run out of his wits, and to drive me to deſpair. Thus they know not their miſery, and not knowing (they are loſt and condemned creatures under the everlaſting wrath of God) they never *ſeek, pray, ſtrive*, or follow the means, whereby they may come out of it, and ſo periſh in it, and never know it, till they awake with the flames of hell about their eares. They will acknowledge indeed many of them, that all men are born in a moſt miſerable eſtate, but they never apply particularly that generall truth to themſelves, ſaying, *I am the man*, I am *now* under Gods wrath, and may be ſnatcht away by death *every houre*, and then I am undone and loſt for ever.

Mans perdition is of himſelf.

Many men are ſo ſecure, they are not ſenſible of their ſins, till they feel the flames of hell about their ears.

Mans perdition is of himself.

Now there are two sorts of people that are ignorant of this their misery.

1 Profane.

First, the common sort of prophane, blockish, ignorant people.

2 Unsound

Secondly, the finer sort of unsound hollow professors, that have a Peacocks pride, that think themselves fair, and in a very good estate, though they have but one feather on their crest to boast of.

The first sort.

I will begin with the first sort, and shew you the reasons why they are ignorant of their misery, that is for these four reasons.

Reas. 1. Many men want the saving means of knowledg.

First, sometimes because they want the saving meanes of knowledge. Ther's no faithfull Minister, no compassionate *Lot* to tel them of fire and brimstone from heaven for their crying sins; there's no *Noah* to forewarn them of a flood; there's no messenger to bring them tydings of those Armies of Gods devouring plagues and wrath that are approaching near unto them; they have no Pilot, poor forsaken creatures, to shew them their

their rocks; they have either no Minister at all to teach them, either because the Parish is too poor, or the Church-living too great to maintain a faithfull man, (the strongest Asses carrying the greatest burdens commonly.) O wofull Physitians! sometimes they be prophane, and cannot heale themselves; and sometimes they be ignorant, and know not what to preach, unlesse they should follow the steps of M. *Latimers fryer*; or at the best, they shoot off a few pot-guns against grosse sins; or if they do shew men their misery, they lick them whole again with some comfortable ill-applied sentences (but I hope better things of you my brethren,) the mans Patron may happily storm else. Or else they say commonly, thou hast sinned, comfort thy self, but despair not, Christ hath suffered, and thus skin over the wound, and let it fester within for want of cutting it deeper: I say therefore, because they want a faithful watchman to cry *fire, fire*, in that sleepie estate of sinne and

Mans perdition is of himself.

Many perish for want of faithfull Ministers.

Mans perdition is of himself.

darkneſſe wherein they lie, therefore whole Towns, Pariſhes, generations of men, are burnt up, and periſh miſerably, *Lam.* 2. 14.

Reaſ. 2. Wicked men never conſider their miſeries.

Secondly, becauſe they have no leaſure to conſider of their miſery, when they have the means of revealing it unto them, as *Felix*, *Acts* 24. 25. Many a man hath many a bitter pill given him at a Sermon, but he hath no leiſure to chew upon it. One man is taken up with ſuits in Law, and another almoſt eaten up with ſuretiſhip, and carking cares how to pay his debts, and provide for his own; another hath a great charge and few friends, & he ſaith the world is hard, and hence, like a Mole, roots in the earth, week-dayes and ſabbath-days, the world thus calling them on one ſide, and luſts on another, and the Devil on the other ſide, they have no leiſure to conſider of *Death*, *Devill*, *God*, nor *themſelves*, *Hell* nor *Heaven*. The Miniſter cryes and knocks without, but there is ſuch a noiſe and lumber of tumultuous luſts, and vain thoughts

Many men ſo taken with the cares of the world, they never think of death, God, nor themſelvs.

thoughts in their hearts and heads, that all good thoughts are sad unwelcome guests, and are knockt down presently.

Mans perdition is of himself.

Thirdly, because if they have leasure, they are afraid to know it. Hence people cry out of Ministers, that they damn all, and will hear them no more, and they will not be such fools as to beleeve all that such say; the reason is, they are afraid to know the worst of themselves; they are afraid to be cut, and therefore cannot endure the Chirurgion; they think, to be troubled in mind as others are, is the very high rode to despair; and therefore if they doe hear a tale, how one after hearing of a Sermon grew distracted, or drown'd or hang'd himself, it shall be an *item* and a warning to them, as long as they live, for troubling their hearts about such matters. Men of guilty consciences (hence) fly from the face of God, as prisoners from the Judge, as debters from the creditor. But if the Lord of Hosts can catch you, you must and shall

Reas. 3. Wicked men are afraid to know their miseries.

Mans perdition is of himself.

shall feel with horror of heart that which you fear a little now.

Reas. 4. Wicked men cannot see their misery, because they look on it in false glasses

Fourthly, because if they be free from this foolish feare, they cannot see their misery, by reason that they look upon their estates through false glasses, and by vertue of many false principles in their minds, they cheat themselves.

Which false Principles are these principally: I will but name them.

1. First, they conceive, God that made them, will not be so cruell as to damn them.

2. Secondly, because they feel no misery (but are very well,) therefore they fear none.

3. Thirdly, because God blesseth them in their outward estates, in their corn, children, calling, friends, &c. would God blesse them so if he did not love them?

4. Fourthly, because they think sin to be no great evill; for all are sinners; so this cannot mischieve them.

5. Fifthly, because they think Gods mercy is above all his works, though sin

sin be vile, yet conceiving God to be all mercy, all honey, and no justice, they think they are well.

Mans perdition is of himself.

Sixthly, because they think Christ died for all sinners, and they confesse themselves to be great ones. 6.

Seventhly, because they hope well, and so think to have well. 7.

Eighthly, because they doe as most do, who never crying out of their sins while they lived, and dying like lambs at last, they doubt not for their parts, but doing as such doe, they shal die happily, as others have done. 8.

Ninthly, because their desires and hearts are good, as they think. 9.

Tenthly, because they doe as well as God will give them grace, and so God is in the fault onely if they perish. 10.

These are the reasons and grounds upon which prophane people are deceived.

Now it followeth to shew the grounds on which the finer sort miscarry.

Secondly,

Mans perdition is o ſhimſelf.

The ſecond ſort. Hollow profeſſors deceive their own ſouls.

Secondly, hollow Profeſſors cheat and cozen their own ſouls. It is in our Church, as it is in an old Wood, where there are many tall Trees, yet cut them and ſearch them deeply, they prove pithleſſe, ſapleſſe, hollow, unſound creatures. Theſe men twiſt their own ruine with a finer thread, and can juggle better then the common ſort, and caſt miſts before their own eyes, and ſo cheat their owne ſouls. It's Miniſters firſt work to turn men from darkneſſe into this light, *Acts* 26.18. and the Spirits firſt work to convince men of ſin, *John* 16.9. and therefore it's peoples main work to know the worſt at firſt of themſelves.

How men come to be deceived about their ſpirituall eſtates. 1 Underſtanding. 2 Conſcience. 3 Will.

Now the cauſe of theſe mens miſtaking is threefold.

Firſt, the ſpirituall madneſſe and drunkenneſs of their *Underſtanding*.

Secondly, the falſe baſtard peace begot and nouriſhed in the *Conſcience*.

Thirdly, the ſlye and ſecret diſtempers of the *Will*.

Firſt,

First, there are these seven drunken distempers in the understanding or mind of man, whereby he commeth to be most miserably deceived.

Mans perdition is of himself.

Seven distempers in the mind of man.

First, the understandings 1 *Arrogancy*. You shall never see a man mean and vile in his own eyes, deceived, *Psal.* 25. 9. but a proud man or woman is often cheated. Hence proud *Haman* thought surely he was the man *whom the King would honor*, when in truth it was intended for poor *Mordecai*: For, pride having once over-spread the mind, it ever hath this property, it makes a penny stand for a pound, a spark is blown up to a flame, it makes a great matter of a little *seeming grace*, and therefore the proud *Pharisee*, when he came to reckon with himself, he takes his poor counter, that is, *I am not as other men, nor as this Publican*, & sets it down for a 1000 l'. that is, he esteems of himself as a very rich man for it: So many a man because he hath some good thing in himself, as, he is pitifull to the poor, he is a true man though a poor man, he

1 Arrogancy.

Arrogant men are like the proud Pharisee. *I am not as other men*

Mans perdition is of himself.

he was never given to Wine or Women: he magnifieth himself for this title, and so deceives & over-reckons himself. There are your *Bristow*-stones like Diamonds, and many cheaters cozen Countrey folks with them, that desire to be fine, and know not what Diamonds are. So many men are desirous to be honest, and to be reputed so, not knowing what true grace means, therfore *Bristow*-stones are pearls in their eyes. A little seeming grace shines so bright in their eyes, that they are half bewitched by it, to think highly of themselves, although they be but glittering seeming Jewels in a swines snout. A cab of Doves dung was sold in *Samaria*'s time of famine at a great rate; a man living in such a place where all about him are either *ignorant*, or *prophane*, or *civill*, a little morall honesty (dung in respect of true grace) goes a great way, and is esteemed highly of, and he is as honest a man as ever lived. A man that looks through a red glasse, all things appear red; a man looking upon

upon himselfe through some faire spectacles, through some one good thing that hee hath in himselfe, appears faire to him. It is said, *Luk.* 20. *ult.* the *Pharisees devoured widows houses*. Might not this racking of rents make them question their estates? No. Why? They for pretence made *long prayers*: so many men are drunk now and then, but they are sorry; they cannot but sin, but their desires are good; they talke idly, but they live honestly; they do ill sometimes, but they mean well. Thus when some good things are seen in themselves, pride puffs them up with an overweening conceit of it, and so they cozen their own soules.

Mans perdition is of himself.

Secondly, the understandings *obstinacy*: whereby the mind having been long rooted in this opinion, that *I am in a good estate*, will not suffer this conceit to be pluckt out of it. Now, your old-rooted, yet rotten professors, having grown long in a good conceit of themselves, will not beleeve that they have been fooles all their

2 Obstinacy.

Mans perdition is of himself.

their life time, and therefore now must pull down, and lay the foundation again; and hence you shall have many say of a faithfull Minister that doth convince and condemn them and their estate to bee most wofull; What? shall such an upstart teach me? Doth hee think to make mee dance after his pipe, and to think that all my good *prayers*, my *faith*, my *charity*, have been so long abominable and vile before God? No silver can bribe a man to cast away his old traditionall opinions and conceits, whereby hee cheats himself, till Christs blood do it, 1 *Pet.* 1. 18. And hence the woman of *Samaria* objected this against Jesus Christ, that their old *Fathers worshipped in that mountain*, and therefore it was as good a place as *Jerusalem*, the place of Gods true worship, *John* 4. 20. Men grow crooked and aged with good opinions of themselves, and can seldome or never be set streight again. Hence such kind of people, though they would fain be taken for

When men grow aged with good opinion of themselves, are hard to be reduced.

honest

honest religious Christians, yet will never suspect their estates to bee bad themselves; neither can they endure that any other should search or suspect them to bee yet rotten at the heart: & are not those wares and commodities much to be suspected, nay, concluded to be stark naught, wch the seller will needs put upon the Chapman without seeing or looking on them first? It's a strong argument we produce against the Papists religion to be suspected to be bad, because they obtrude their opinions on their followers, to be beleeved without any hesitation or dispute about them, either before or after they have embraced them: certainly thy old *faith*, thy old *prayers*, thy old *honesty*, or form of piety are counterfeit wares, that cannot endure searching, becaus thou wilt not be driven from this conceit, *I am in a good estate, I have bin so long of this good mind, and therfore wil not begin to doubt now.* It's to be feared, that such kind of people (as I have much observed) are either notoriously ignorant,

Mans perdition is of himself.

Obstinate men conceit themselves in a good estate.

Mans perdition is of himself.

or have some time or other fallen into some horrible secret grievous sins, as *whoredom*, *oppression*, or the like, the guilt of which lying yet secretly on them, makes them fly from the light of *Gods truth*, which would find them out, quarrelling both against it, & the Ministers that preach it, *Rom.* 2. 8. And therefore as it is with theeves when they have any stollen goods brought within doores, they will not be searched or suspected, but say, they are as honest men as themselves that come to search; for they fear if they be found out, that they shall be troubled before the Judge, & may hardly escape with their lives: so many old professors, when the Minister comes to search them, they clap to the doors upon the *man* and *truth* too, and say, *They hope to be saved as wel as the best of them all*, the reason is, they are guilty, they are loath to be troubled & cast down by seeing the worst of themselves, and think it's hard for them to go to heaven & be saved, if they have bin in a wrong way all their life time.

An

An honest heart wil cry after the best means, *Lord search me, Joh.3.20.* and open all the doors to the entertainment of the straitest, strictest truths.

Mans perdition in of himself.

Thirdly, the understandings *Obscurity*, or *ignorance* of the infinite exactness, glorious purity, & absolute perfection of the law of God; whence it commeth to passe that this burning lamp, or bright Sun of Gods law, being set & obscured in their minds, rotten glowormes of their own righteousnes, doing some things according to the law of God, shines and glisters gloriously in their eyes, in the dark night time of dismal darkness, by doing of which they think they *please God*, & their *estates are very good. I was alive* (saith *Paul, Rom.7.9.*) *without the law*; and he gives the reason of it, because sinne did but sleep in him like a cut-throat in an house, where all is quiet. Before the law came, he saw not that deadly secret cure of corruption, & that litter of rebellion that was lurking in his heart, & therfore thought highly of himself for his *own righteousnesse*.

3 Obscurity.

Mans perdition is of himself.

teousnesse. The *Gospel* is a *glasse* to shew men *the face of God in Christ*, 2 *Cor.* 2. *ult.* The law is that *glasse* that sheweth a man *his own face*, and what he himself is. Now if this *glasse* be taken away, & not set before a deformed heart, how can a man but think himself fair? And this is the reason why civill men, formalists, almost every one, think better of themselvs then indeed they are, because they reckon without their host, that is, they judge of the number, nature, & greatness of their sins, by their own books, by their own reason, they look not *Gods debt-book*, *Gods exact laws* over, & compare themselvs therwith; if they did, it would amaze the stoutest heart, and pluck down mens plumes, and make them say, *Is there any mercy so great as to pass by such sins, and to put up such wrongs, and to forgive such sinnes and debts, one of which alone may undo me, much more so many?*

Gods law a fit glasse for men to see their own misery in.

4 Security of mans understanding a hinderance that men never see themselvs.

Fourthly, the understandings *Security or sleepines*, wherby men never reflect upon their own actions, nor compare them with the rule, although they

they have knowledg of the Law of God, yet it is with them, as it is with men that have a fair glass before thē, but never beholding themselvs in the glass, they never see their spots. This is the woe of most *unregenerate men*, they want a reflecting power & light to judge of themselves by, *Jer.* 8. 6. You shall have them think on a Sermon, Here's for such a one & such an one is touched here; when it may be the same Sermon principally speaks of them; but they never say, *This concerneth me, I was found out through the goodnes of the Lord. o day, and surely the man spake unto none but unto me, as if some body had told him what I have done.* And hence you shal find out many lame Christians, that will yeeld to al the truths delivered in a sermon, & commend it too, but go away & shake off all truths that serve to convince them. And hence many men when they examine themselves in generall, whether they have grace or no, whether they love *Christ* or no, they think yes, that they do with all their hearts;

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Men are apt to shake off those truths that serve to convince them.

Mans perdition is of himself.

yet they neither have this grace or any other, whatever they think, becaus they want *a reflecting light to judge of generals by their own particular courses.* For tell these men that he that loves another truly, wil often think of him, speak of him, rejoice in his company, will not wrong him willingly in the least thing. Now ask them if they *love Christ* thus; If they have any *reflecting light*, they will see where they have one thought of *Christ*, they have 1000. on other things. *Rejoyce!* nay, they are weary of his company in word, in prayer. And that they doe not only *wrong him*, but make a light matter of it when it is done, all are sinners, and no man can live without sin. Like a sleepy man (fire burning in his bed-straw) he cries not out, when others haply lament his estate, that see afar off, but cannot help him, *Esay* 42. 25. A man that is to bee hang'd the next day, may dream over-night he shall be a King; why? becaus he is asleep, he *reflects not on himself.* Thou mayst go to the Devil, & be damned, and

Isa 42 25. Therefore hee hath powred upon him the fury of his anger, &c.

and yet ever think and dream, *that all is well with thee.* Thou hast no *reflecting light to judge of thy self.* Pray therfore that the Lord would turn your eyes inward, and do not let the Devil and deluſion ſhut you out of your own houſe, from ſeeing what Court is kept there every day.

Mans perdition is of himſelf.

Fifthly, the underſtandings *Impiety*, whereby it leſſens & viliſies the glorious *grace of God* in another: whence it comes to paſſe, that this deluded ſoul ſeing none much better then himſelf, concludes, If any be ſaved, I ſhall no doubt be one, *Iſa.* 26. 10, 11. Men will not behold the Majeſty of *God* in the lives of his *people*; many a man being too light, yet deſirous to go and paſs for currant, weighs himſelf with the *beſt people*, and thinks, what have they that I have not? what do they that I do not? & if he ſee they go beyond him, then he turns his own ballance with his finger, and makes them too light, that ſo *he himſelf* may paſs for weight

5 Impiety of the underſtanding leſſening the grace of God.

Wicked men viliſie Gods people.

And this viliſying of them & their grace, judging them to be of no other

Mans perdition is of himself.

metall then other men, appears in three particulars.

1 By raising false reports upon Gods people.

First, they raise up false reports of Gods people, and nourish a kennel of evil suspitions of them: if they know any sin committed by them, they will conclude, *They be all such:* if they see no offensive sin in any of them, they are then reputed *a pack of Hypocrites:* if they are not so uncharitable (having no grounds) they prophecy they will *hereafter* be as bad as others, though they carry a fair flourish now.

2 By comparing Gods people with themselvs.

Secondly, if they judge well of them, then they compare themselves to them, by taking a scantling onely by their outside, and by what they see in them, and so, like children, seeing starres a great way off, think them no bigger nor brighter then winking candles. They stand afar off from seeing the inside of a child of God, they see not *the glory of God filling that Temple*, they see not the sweet influence they receive from heaven, & that fellowship they have with their God, and hence they judge but meanly of them,

them, becauſe the outſide of a Chriſtian is the worſt part of him, and his glory ſhines chiefly within.

Mans perdition is of himſelf.

Thirdly, if they ſee Gods people do excell them, that they have better lives, better hearts, and better knowledge, yet they will not conclude that *they have no grace*, becauſe it hath not that ſtamp that honeſt mens money hath: But this prank they play, they think ſuch and ſuch good men have a greater meaſure, & a higher degree of grace then themſelves, yet they dare be bold to think and ſay, *Their hearts are as upright though they be not ſo perfect, as others are:* and ſo vilifie the grace that ſhines in the beſt men, by making this gold to differ from their own copper, not eſſentially, but gradually, and hence they deceive themſelves miſerably; not but that one (*ſtar*, or) ſincere Chriſtian differs from another in glory: I ſpeak of thoſe men only, that never were fixt in ſo high a Sphear as true honeſty dwels, yet falſly father this bad concluſion, that they are upright for their meaſure,

3 They think themſelves as upright, though not ſo perfect as they.

Mans perdition is of himself.

sure, that they have not the like measure of grace received, as others have.

6. Idolatry.

Sixthly, the understandings *Idolatry*; whereby the minde sets up, and bows down to a false image of grace; that is, the mind being ignorant of the height and excellencie of true grace, takes a false scantling of it, & so imagins and fancies within it selfe, such a measure of common grace to be true grace, which the soul easily having attained unto, conceives it is in the state of grace, and so deceives it selfe miserably, *Rom.* 10. 3. And the mind comes to set up her Image thus.

Mens fancy common grace to be true grace.

1. First, the mind is haunted & pursued with troublesome fears of hell, *Conscience* tells him he hath sinned, and the *Law* tells him he shall die, and *Death* appears and tells him, he must shortly meet with him; and if he be taken away in his sinnes, then comes a black day of reckoning for all his privie pranks, a day of bloud, horror, judgement and fire, where no creature can comfort him. Hence saith he, Lord, keep my soule from these miseries; he

he hopeth it ſhall not prove ſo evill with him, but feares it will.

Mans perdition is of himſelf.

Secondly, hereupon hee deſireth peace and eaſe, and ſome aſſurance of freedome from theſe evils. For it is an hell above ground ever to be on the rack of tormenting feares. 2.

Thirdly, that he may have eaſe, he will not ſwagger his trouble away, nor drown it in the bottome of the cup, nor throw it away with his Dice, nor play it away at Cards, but deſires ſome grace, (and commonly it's the leaſt meaſure of it too:) Hereupon he deſires to heare ſuch Sermons, and read ſuch books as may beſt ſatisfie him concerning the leaſt meaſure of grace; for, ſinne only troubling him, grace only can comfort him ſoundly: And ſo, *Grace*, which is meat and drink to an holy heart, is but Phyſick to this kind of men, to eaſe them of their feares and troubles. 3.

Hereupon being ignorant of the height of *true grace*, hee fancieth to himſelf ſuch a meaſure of common *grace* to be true *grace*. As, if he feeles him- 4.

Mans perdition is of himself.

himself ignorant of that which troubles him: so much knowledge will I then get, saith he. If some foul sins in his practice trouble him, these he will cast away, and so reforms: If omission of good duties molests him, he will hear better, and buy some good Prayer-book, and pray oftner. And if he be perswaded such a man is a very honest man, then he will strive to do as he doth; and now he is quieted.

5. When hee hath attained unto this pitch of his own, now he thinks himself a young beginner, and a good one too, so that if he dieth, he thinks hee shall do well; if he liveth, he thinks & hopes he shall grow better; and when he is come to his own pitch, here he sets down his staffe as fully satisfied. And now if he be prest to get into the estate of grace, his answer is, *That is not to be done now, he thanks God, that care is past.* The truth is (beloved) 'tis too high for him; his own legs could never carry him thither, all his grace, coming by his own working, not by God Almighties power. Let a man have

have false weights, he is cheated grievously with light gold; why? because his weights are too light: so these men have too light weights to judge of the weight of true grace; therefore light, clipt, crackt peeces cheat them. Hence you shal have those men commend pithlesse saplesse men for very honest men as ever brake bread; why? they are just answerable to their weights. Hence I have not much wondred at them, who maintain that a man may fall away from true grace: the reason lieth here: They set up to themselves such a common work of grace to be true grace, from which no wonder that a man may fall. Hence *Bellarmine* saith, That which is true grace, *veritate essentiæ* onely, may be lost, not that grace which is true, *veritate firmæ solidatis*; which latter, being rightly understood, maybe called *speciall grace*, as the other *common grace*. Hence also you shall have many professors hearing a hundred Sermons, never moved to grow better. Hence likewise you shal see our common

Mans perdition is of himself.

Bellarmine

Mans perdition is of himself.

monPreachers comfort every one almost that they see troubled in mind, because they think presently they have true grace: Now they begin to be sorrowfull for their sins, 'Tis just according to their own *light weights*.

For the Lords sake take heed of this deceit. True *grace* (I tel you) it's a rare pearle, a glorious Sun clouded from the eyes of all but them that have it, *Rev.* 2. 17. a strange, admirable, almighty work of God upon the soul, which no created power can produce, as far different in the least measure of it, from the highest degree of common grace, as a Devil is from an Angel; for 'tis Christ living, breathing, reigning, fighting, conquering in the soul. Down therefore with your *Idol-grace*, your *Idol-honesty*, true *grace* never aims at a pitch, it aspires onely to perfection, *Phil.* 3. 12, 13. And therefore *Chrysostome* cals S. *Paul*, *insatiabilis Dei cultor*, a greedy, insatiable worshipper of the Lord Almighty.

True grace is clouded from the eyes of all, but them that have it.

7 Error a cause of mans ruin.

Seventhly, the understandings *Error is another cause of mans ruine.* And that

that is seen principally in these five things, these five errors or false conceits.

Mans perdition is of himself.

I.

First, in judging some trouble of mind, some light sorrow for sin to be true repentance, and so thinking they doe repent, hope they shall be saved; for sin is like sweet poyson, while a man is drinking it down by committing it, there is much pleasure in it; but *after* the committing of it, there is a sting in it, *Prov.* 23. 31, 32. *then* the time cometh when this poison works, making the heart swell with griefe; sorry they are at the heart, they say, for it, and the eyes drop, and the man that committed sin with delight, *now* cryes out with grief in the bitternesse of his soul, *O that I, beast that I am, had never committed it! Lord, mercy, mercy! Pro.* 5. 3, 4, 11, 12. Nay, it may be, they will fast, and humble, and afflict their souls voluntarily for sin, & now they think they have repented, *Esa.* 58. 3. and hereupon when they hear, that al that sin shal die, they grant this is true indeed, except a man repent, & so they think

Sinne is like sweet poyson, pleasant in the drinking, but bitter in the working.

Mans perdition is of himself.

think *they have done already.* This is true, *At what time soever a sinner repents, the Lord will blot out his iniquities.* But this repentance is not when a man is troubled somewhat in mind for sin, but when he cometh to mourn for sin as his greatest evill, as if hee should see all his goods and estate on a light fire before him; and that not for some sins, but all sins, little and great; and that not for a time, for a fit and away (a land-flood of sorrow) but alwayes like a spring never dry, but ever running all a mans life time.

2. Secondly, in judging the striving of conscience against sin, to be the striving of the flesh against the spirit, and hence come these speeches from carnal black mouths, *The spirit is willing, but the flesh is weak*: And hence men think, they being thus compounded of flesh and spirit, are regenerate, and in no worse estate then the children of God themselves. As sometime I once spake with a man that did verily think that *Pilat* was an honest man, because he was so unwilling to crucifie

crucifie Christ, which unwillingnesse did arise onely from the restraint of conscience against the fact. So many men judge honestly, yet simply upon such a ground of themselves, they say they strive against their sins, but *Lord be merciful unto them*, they say *the flesh is frail*, and hence *Arminius* gives a divers interpretation of the 7. chapter to the *Romans* from ordinary Divines, concerning which *Paul* speaks in the person of an unregenerate man, because he observed divers graceless persons (as he saith himself) having fallen, and falling commonly into sins against conscience, to bring that chapter in their own defence and comfort, because they did that which they allowed not, *v.* 15. and so it was not they, but *sin* that dwelled in them.

Blam perdition is of himself.

Arminius.

And so many among us know, they should be better, and strive that they may grow better, but through the power of sin cannot; conscience tells them they must not sin, their hearts and lusts say they must sin; and here forsooth is flesh and spirit: Oh no,

Mans perdition is of himself.

The striving of conscience and lust every reprobate may have.

here is conscience & lust only by the eares together, which striving, *Herod*, *Balaam*, *Pilat*, or the vilest reprobate in the world may have. Such a war argueth not any grace in the heart, but rather more strength of corruption, & more power of sin in the heart, as, it's no wonder if a horse run away when he is loose; but when his bit and bridle is in his mouth, now to be wild, argueth he is altogether untamed and unsubdued. Take heed therefore of judging your estate to bee good, because of some backwardnesse of your hearts to commit some sins, though little sins; for thy sins may be, and it is most certain, are more powerfull in *thee*, then in others that have not the like struglings, because *they* have not such checks as thou hast to restrain thee. Know therfore that the striving of the *spirit* against the *flesh*, is against sin, *because it is sin*, as a man hates a Toad, though he be never poisoned by it; but the striving of thy conscience against sin, is only against sin, because it is a *troubling or a damning sin*,

The

The striving of the spirit against the flesh, is from a deadly hatred of sin, *Rom.* 7. 15. But thy striving of conscience against sin, is onely from a feare of the danger of sin; for *Balaam* had a mind to curse the Israelites for his monies sake, but if he might have had an house ful of silver and gold (which is a goodly thing in a covetous eye) it is said, *He durst not curse them.*

Thirdly, in judging of the sincerity of the heart by some good affection in the heart. Hence many a deluded soul reasons the case out thus with himself: Either I must be a prophane man, or an hypocrite; or an upright man. Not prophane, I thank God, for I am not given to whoring, drinking, oppression, swearing: Nor hypocrite, for I hate these shewes, I cannot endure to appear better without then I am within; therefore *I am upright.* Why? Oh, because my heart is good, my affections and desires within are better then my life without, and what ever others judge of me, I know mine own heart; and the heart is all that

3.

Mans perdition is of himself.

He that trusteth in his own heart, is a fool, &c.

God desires. And thus they foole themselves, *Pro.* 28.26. This is one of the greatest causes and grounds of mistake amongst men that think best of themselves: they are not able to put a difference beoween the good desires and strong affections that arise from the love of Jesus Christ.

Self-love will make a man seek his own good & safety, hence it will pull a man out of his bed betimes in the morning, and call him up to pray; it will take him and carry him into his chamber towards evening, and there privatly make him seek, and pray, and tug hard for pardon, for Christ, for mercy, *Lord, evermore give us of this bread.* But the love of Christ makes a man desire Christ and his honor for *himself*, and all other things for *Christ*. It is true, the desires of Sonnes in Christ by faith are accepted ever, but the desire of servants, men that work onely for their wages out of Christ, are not.

4. Fourthly, in judging of Gods love to them, by aiming sometimes at the glory

glory of God. Is this possible, that a man should aim at Gods glory, and yet perish? Yes, and ordinarily too; a man may bee liberall to the poor, maintain the Ministery, be forward and stand for good things, whence he may not doubt but that God loves him: but here is the difference, though a wicked man may make Gods glory in some particular things his end, yet he never makes it in his general *course* his utmost and last end. A subtle Apprentice may do all his masters work, but he may take the gain to himself, or divide it betwixt his master and himself, and so may be but a knave, as observant as he seems to be: So a subtle heart (yet a villanous heart) may forsake all the world, as *Judas* did, may bind himself Apprentice to all the duties God requires outwardly at his hands, & so do good works, but what's his last end? It's that he might gain respect, or place, or that Christ may have some part of the glory, and he another. *Simon Magus* would give any mony sometimes that

Mans perdition in of himself.

2 Kings 10. 18.

Mans perdition is of himself.

he could pray so well, know so much, and do as others doe, and yet his last end is for himself; but *how can you believe, if you seek not that glory that comes from God*, saith Christ? There's many seek the honor of Christ, but do you seek his honor *onely*? Is it your last end where you rest and seek no more but *that*? If thou wouldst know whether thou makest Christs glory thy last end, observe this rule:

Gods honor should bee fought as the chiefest good.

If thou art more grieved for the eclipse of thine own honor, and for thine own losses, then for the losse of Gods honor, it is an evident signe thou lovest it not, desirest it not as thy chiefest good, as the last end, for thy *summum bonum*, & therefore dost not seek Gods honor in the prime and chiefest place. Sin troubled *Paul* more than all the plagues & miseries of the world. Indeed, if thy name be dashed with disgrace, and thy wil be crossed, thy heart is grieved and disquieted, but the Lord may lose his honor daily by thine own sins, and those that be round about thee, but not a tear, nor a sigh,

sigh, not a groan to behold such a spectacle: As sure as the Lord lives, thou seekest not the Lords name or honor, as thy greatest good.

Mans perdition is of himself.

Fifthly, in judging the power of sin to be but *infirmity*; for if any thing trouble an unregenerate man, and makes him call his estate into question, it is sin, either in the being or power of it. Now sin in the being ought not, must not make a man question his estate, because the best have that left in them that will humble them, and make them live by faith, therfore the power of sin only can justly thus trouble a man. Now if a man doe judge of this to be only but *infirmity*, which the best are compassed about withal, he cannot but lie down securely, and think himself well. And if this error be setled in one that lives in no one known sin, it is very difficult to remove: for let the Minister cast the sparks of hell in their faces, and denounce the terror of God against them, they are never stirred: Why? because they think, *here's for you that live*

5.

Mans perdition is of himself.

live in sinne, but as for themselves, although they have sinnes, yet they strive against them, and so cannot leave them, for, *we must have sin as long as we live here*, they say. Now mark it, there's no surer sign of a man under the bloody reign and dominion of his lusts and sins, than this, that is, to give way to sin, (though never so little and common) nor to be greatly troubled for sinne (for they may be a little troubled) because they cannot overcome sinne. I deny not, but the *best* do sinne daily, yet this is the disposition of *Paul*, and every child of God, he mourneth not the lesse, but the more for sin, though hee cannot quite subdue them, cast them out and overcome them. As a prisoner mourns the more that he is bound with such fetters he cannot break, so doth every one truly sensible of his wofull captivitie by sin. This is the great difference between *a raging sin* a man wil part withall, and a sin of infirmity a man cannot part withall, a sin of infirmitie is such a sin as a man would

would, but cannot part with it, and hence he mourns the more for it. A *raging sin* is such a sin, as a man haply by vertue of his lashing conscience, would sometimes part withall, but cannot, and hence mourns the lesse for it, and gives way unto it. Now for the Lords sake, take heed of this deceit; for I tell you, those sins you cannot part withall, if you groan not day and night under them (saying, ô Lord help mee, for I am weary of my self, and my life) will certainly undoe you. You say, you cannot but *speak idlely*, and *think vainly*, and *doe ill* as all doe sometimes, I tell you, those sins shall be everlasting chains to hold you fast in the power of the Devill, untill the judgment of the *great day*.

Mans perdition is of himself

And thus much of the understandings corruption, whereby men are commonly deluded; now followeth the second.

2. Secondly, in regard of the false bastard peace begot in the conscience. Why should the Camp tremble when Scouts are asleep, or give false

Mans perdition is of himself.

false report, when the enemies are near them? Most men think they are in a safe estate, because they were never in a troubled estate, or if they have been troubled, because they have got some peace and comfort after it.

How false peace is bred in the soul.

Now this false peace is begot in the the heart by these four means:

1. By *Satan.*
2. By *false Teachers.*
3. By *a false spirit.*
4. By *a false application of true promises.*

I. By Satan.

I. By *Satan*, whose Kingdom shall fall if it should be divided, and be alwayes in a combustion: hence he laboureth for peace, *Luke* 11.21. *When the strong man keepeth the palace, his goods are in peace*, that is, when Satan armed with abundance of shifts and carnall reasonings possesseth mens souls, they are at peace.

Now look as masters give their servants peace, even so the Devill.

1. By removing all things that may trouble them: And,

2. By giving unto them all things that

that may quiet and comfort them, as meat, drink, rest, lodging, &c. so doth Satan deale with his slaves and servants.

Mans perdition is of himself.

First, by removing those sins which trouble the conscience: for a man may live in a sin, & yet never be troubled for that sin; for sin against the light of conscience, only troubles the conscience; as children that are tumbling and playing in the dust, they are not troubled with all the dust, nay, they take pleasure to wallow in it; but onely with that (whether it bee small or great) that lights in their eyes. And hence that young man came boasting to Christ, that he had kept all the commandements from his youth, *but went away sorrowfull*, because that dust, *that sin* he lived in with delight before, fell into his eyes, and therefore was troubled: Now mark the plot of the Devill, when hee can make a man live, and wallow, and delight in his sins, and so serve him, and yet will not suffer him to live in any sin against conscience; whereby he should

Mans perdition is of himself.

should be troubled, and so seek to come out of his woful estate, *he is sure this man is his own*; and now a poor deluded man himself goes up and down, not doubting but hee shall bee saved; why? because their conscience (they thank God) is clear, and they know of no one sin, they live in, they know nothing by themselves that may make them so much as suspect their estate is bad, *Matth. 9.13. I came not to cal the righteous, but sinners to repentance*, that is, such an one as in his own opinion is sish-whole; every sin being a child of Gods sickness, he is never without some kinde of sorrow: but some sins only being a naturall mans sickness, they being removed, he recovers out of his former sorrow, and grows well again, and thinks himself sound: but the Lord Jesus never came to save such, therefore Satan keepes possession of them. For the Lords sake look to this subtilty; many thinke themselves in a good estate, because they know not the particular sin they live in: whereas

as Satan may have stronger possession of such as are bound with his invisible fetters and chaines, when those that have their pinching bolts on them, may sooner escape.

Mans perdition is of himself.

Secondly, by giving the foule *Liberty* to recreate it self in any sinfull course, wherein the eye of conscience may not bee pricked and wounded. Servants when they are put alwayes to work, and never can go abroad, are weary both of work and master: that master pleaseth them, that giveth them most liberty. To be pent up all the day long in doing Gods work, *watching*, *praying*, *fighting* against every sin, this is a burden, this is too strict; and because that they cannot endure it, they think the Lord looks not for it at their hands. Now Satan gives men liberty in their sinfull courses; and this liberty begets peace, and this peace makes them think well of themselves, 2 *Pet.* 2. 19. There's many rotten Professors in these dayes, that indeed will not open their mouthes against the sincere hearted

2 By Liberty in sin.

Mans perdition is of himself.

hearted people of God, yet they walk loosly, and take too much liberty in their speeches, liberty in their thoughts, liberty in their desires, and delights, liberty in their company, in their pastimes, and that sometimes under a pretence of Christian liberty, and never trouble themselves with these needlesse controversies; to what end, or in what manner do I use these things? whereas the righteous man feareth alway, considering there is a snare for him in every lawful liberty. May not I sin in my *mirth*, in my *speaking*, in my *sleeping*? Oh! this liberty that the devil gives, and the world takes, besots most men with a foolish opinion that all is well with them.

Thirdly, by giving the soule good diet, *meat* and *drink* enough, what dish he likes best. Let a master give liberty, yet his servant is not pleased, unlesse hee hath meat and drink and food: so there's no wicked man under Heaven, but as hee takes too much liberty in the use of lawfull things, so he feedeth his heart with some unlaw-

Unlawfull secret lust to bee avoided.

full

full secret lust, though all the time he live in it, it may be, it is unknown to him, *Luke* 16. *Dives* had his dish, his *good things*, and so sang himself asleep, and bade his soul *take his ease and rest*: yea, observe this diet is poysoned in it self, but ever commended to the soul as wholsome, good, and lawfull. They christen sin with a new name, as Popes are at their election, if he be bad, they call him sometimes *Pius*; if a coward, *Leo*, &c. So *covetousnesse* is good husbandry, *company-keeping*, good neighbourhood; *lying*, to save their credit from cracking, but a handsome excuse: and hence the soul goes peaceably on, and beleeves he is in a good estate.

Mans perdition is of himself.

Fourthly, by giving the soul rest and sleep, that is, cessation sometimes from the act of sin; hence they are hardly perswaded that they live in sin, because they cease sometimes from the act of sin, as no man doth alwayes sweare, nor is he alwayes drunk, nor alwayes angry. They think only their falls in these or the like sins, are slips and 4.

Mans perdition is of himself.

and fals which the best men may have sometimes, and yet be a dear child of God. Oh! Satan will not alwaies set men at his work; for if men should always have their cups in their hands, and their queans in their arms; if a covetous man should always root in the earth, and never pray, never have good thoughts, never keep any Sabbath, if a man should always speak *idlely*, & never good word drop from him, a mans conscience would never be quiet, but shaking him up for what he doth, but by giving men respit from sinning for a time, *Satan* getteth stronger possession afterwards, as *Mat.* 12. 43. *When the unclean spirit is gone out of a man, it returns worse. Sampsons* strength always remained, & so doth sins strength in a natural man, but it never appears untill temptation come.

5 Faire promises of heaven.

Fifthly, by giving the soule faire promises of heaven and eternall life, & fastning them upon the heart. Most men are confident their *estate is good*, and though God kills them, yet will they trust in him, and cannot be beaten

ten from this. Why? oh! Satan bewitcheth them: For as he told *Evah* by the Serpent, *she should not die*; so doth he insinuate his perswasions to the soul, though it live in sin, he shall not die, but do well enough, as the precisest. Satan gives thus *good words*, but *wofull wages*, the eternal flashes of hel.

Mans perdition is of himself.

II. *By false Teachers*, who partly by their loose examples, partly by their flattering doctrines in publick, and their large charity in privat, dawbing up every one (especially that is a good friend unto them) for honest and religious people; and if they be but a little troubled, applying comfort presently, and so healing them that should be wounded, and not telling them roundly of their *Herodias*, as *John Baptist* did *Herod*. Hereupon they judg themselves honest, because the Minister will give them the beggerly pasport, and so they goe out of the world, and die like Lambs, being wofully cheated, *Mat.* 24.11. Look abroad in the world, and see what is the reason so many feed their hearts

II.
False teachers flatter men in their sins, applying comforts to them that should be wounded.

Mans perdition is of himself.

with confidence they shall bee saved, yet their lives condemn them, and their hearts acquit them; the reason is, such and such a Minister will go to the Ale-house, and he never prayes in his family, and hee is none of these precise hot people, and yet as honest a man as ever lives, and a good Divine too. *Ahab* was miserably cheated by 400. false Prophets. Whilst the Minister is of a loose life himself, he will wink at others and their faults, lest in reproving them, he should condemn himself, and others should say unto him, *Physitian heale thy self.* Theeves of the same company will not steal from one another, lest they trouble thereby themselves; and hence they give others false Cards to saile by, false Rules to live by; their unconscionable large charity, is like a gulf that swalloweth ships (souls I mean) tossed with tempests and not comforted, *Isa.*54.7,8. and hence all being fish that cometh to their net, all men think so of themselves.

III. III. A *false spirit.* This is a third cause

cause that begets a false peace. As there is a true *Spirit that witnesseth to our spirits, that we are the sons of God*, *Rom.* 8.16. So there is a false spirit, just like the true one, witnessing that they are the sons of God. 1 *Joh.* 4.1. we are bid to *try the spirits*: now if these spirits were not like Gods true Spirit, what need triall? As, what need one try whether dirt be gold, which are so unlike to each other? And this spirit I take to be set down, *Mat.* 24.23. Now look as the true Spirit witnesseth, so the false spirit, being like it, witnesseth also.

Mans perdition is of himself.

There is a false spirit that speaks peace when there is warre.

First, the Spirit of God humbles the soul: so before men have the witness of the *false spirit*, they are mightily cast down and dejected in spirit, and hereupon they prey for ease, and purpose to lead new lives, and cast away the weapons, and submit, *Psal.* 66.3.

1 Comparison between true and false spirits.

Secondly, the Spirit of God in the Gospel reveals Jesus Christ, and his willingnesse to save; so the *false spirit* discovereth Christs excellency and willingnesse to receive him, if he will

2 The Spirit of God reveales Christ willing to save.

Mans perdition is of himself.

but come in. It fareth with this soul, as with Surveyors of lands, that take an exact compasse of other mens grounds, of which they shal never enjoy a foot. So did *Balaam*, *Numb.* 24. 5, 6. this false spirit sheweth them the glory of heaven and Gods people.

3. Thirdly, hereupon the soul cometh to be affected, and to taste the goodnesse and sweetnesse of Jesus Christ, as those did, *Hebr.* 6. and the soul breaks out into a passionate admiration: Oh! that ever there should be any hope for such a vile wretch as I am and have been, and so joys exceedingly, like a man half way rapt up into heaven.

4. Fourthly, hereupon the soul being comforted after it was wounded, now calleth God, *my God*; and Christ, *my sweet Saviour*, and now it doubts not but it shall be saved; why? because I have received much comfort after much *sorrow and doubting*, *Hos.* 8. 2. and yet remains a deluded miserable creature still. But here mark the difference between the witnesse of each spirit,

ſpirit. The *falſe ſpirit* makes a man beleeve he is in the ſtate of grace, and ſhall be ſaved, becauſe he hath *taſted* of Chriſt, and ſo hath been comforted, and that abundantly: but the *true Spirit* perſwades a man his eſtate is good and ſafe, becauſe hee hath not onely taſted, but *bought* this Chriſt; as the wiſe Merchant in the Goſpel, that rejoyced he had found *the Pearl*, but yet ſtaies not here, but ſells away all, and *buyes* the Pearle. Like two Chapmen that come to buy Wine, the one taſts it, and goeth away in a drunken fit, and ſo concludes it is his, So a man doth that hath the falſe ſpirit: but the true ſpirited man doth not onely taſte, but buyes the Wine, although he doe not drink it all down when he cometh to taſte it; yet he having been incited by taſting to buy it, *now* he calls it his own: So a child of God taſting a little of God, and a little of Chriſt, and a little of the promiſes at his firſt converſion, although he taſtes not all the ſweetneſſe that is in God, yet he forſakes all for God,

Mans perdition is of himſelf.

The falſe ſpirit perſwades a man to be in a good eſtate when he is not.

Mans perdition is of himself.

The true spirit when it hath tasted of God, desires more of God.

for Christ, and so takes them lawfully as his own.

Again, the false spirit having given a man comfort and peace, suffers a man to rest in that estate, but the true spirit having made the soul taste the love of the Lord, stirreth up the soule to doe and work mightily for the Lord. Now the soule crieth out; *What shall I do for Christ that hath done wonders for me?* if every haire on my head were a tongue to speak of his goodnes, it were too little. *Nehem.* 8. 10. *The joy of the Lord is our strength*, *Psal.* 51. 12. *Uphold me with thy free spirit*, or as the *Chaldean Paraphrase* hath it, thy *Kingly spirit*; the Spirit of Adoption in Gods child is no underling, suffering men to lie down, and cry, my desires are good, but flesh is fraile; No, it is a Kingly spirit *that reigns* where it *liveth*.

IV. The Iewes thought themselvs happy because they had *Abraham* to their father.

IV. *False applying of true promises*, is the last cause of false peace. And when a man hath Gods Spirit within, and Gods hand and promise (as hee thinks) for his estate, now he thinks all

all safe. This did the *Jews*, they said, *We have Abraham to our father*, and so reputed themselves safe, God having made them promise, *I will be a God of thee, and of thy seed*. But here is a difference between a child of Gods application of them, and a wicked mans; the first applyeth them so to him, as that he liveth upon them, & nothing but them; and to whom doth the dug belong, but to the child that liveth upon it? The other lives upon his lusts and creatures, and yet catcheth hold on the promise.

Mans perdition in of himself.

By these four means is begot a bastard false peace.

Thus much of the second cause of mans deceiving himself; False peace in the conscience.

Now followeth the third.

III. The corruptions and distempers of the *Will*, which is the third cause why men deceive themselves; which are many, I will onely name three.

III. The third cause of mans being deceived.

First, when the *Will* is resolved to go on in a sinfull course, and then sets

1.

Mans perdition is of himself.

the understanding a work to defend it. Whence it fareth with the soul, as with a man that cometh to search for stollen goods, who having received a bribe before-hand, searcheth every where but where it is, and so the man is never found out to be what hee is; So a man having tasted the sweetnes of a sinfull course (which pleasure bribes him) he is contented to search into every corner of his heart, and to try himself, as many doe, except *there* where his darling lust lies, *he sits upon that*, and covers it willingly from his own eyes, as *Rachel* did upon stolne gods, and so never finds out himself, *Job.* 3.20. A man that hath a mind to sleep quietly, will cause the curtains to be drawn, and will let some light come in, but shuts out all that, or so much as may hinder him from sleeping: so a man having a mind to sleep in some particular sinfull course at his ease, will search himself, and let some light come into his mind.

And hence many prophane persons that know much, (their opinions are

are orthodox, their discourse savoury) yet doe they know little of themselves, and of those sins and lusts that haunt them, which they must part with, because this light troubleth them, it hinders them from sleeping in their secure estate, & therfore they draw the curtain here: Hence many men that live in those sins of the grossest usury, finding the gain, and tasting the sweet of that sin, will read all books, goe to all those Ministers they suppose that hold it lawfull, & so pick up and gather reasons to defend the lawfulnes of the sin, & so because they would not have it to be a sin, find out reasons whereby they think it no sin; but the bottome is this, their *Will* hath got the bribe, and now the understanding plays the Lawyer: and hence men live in the most crying sins, and are sure to perish, because they will not know they are in an error.

Mans perdition is of himself.

When men have tasted the sweetnesse of sin, they are like bribed Lawyers, ready to plead for it

Secondly, when the *Will* sets the understanding awork to extenuate & lessen sin: for many when they see their

2. Wicked men will lessen and excuse their sins, &c.

Mans perdition is of himself.

their sins, yet make it small by looking at the false end of their Optick glasse; they think such small matters never make any breach between the Lord and their souls. Hence they say, *The best man sins seven times a day*; and *who can say, My heart is clean?* What is the reason that a child of God hath little peace many times after commission of small sins? Oh! it is because they see the horrible nature of the least sin; small wrongs against so dear, so great a friend as the Lord is, it cuts their hearts: yet a carnall heart is never troubled for great sins, because they make a light matter of them.

3. When men are wilfully ignorant, they never fear their estate.

Thirdly, wilfull ignorance of the horrible wrath of God. Hence men rush on in sinne, as the horse into the battail. Hence men never fear their estates, because they know not Gods wrath hanging over them. Coldest snakes when they are frozen with cold, never sting nor hurt; one may carry a nest of them in his bosome: but bring them to the fire, then they hisse

hisse and sting: so sinne, when it is brought neer Gods wrath (that devouring fire,) it makes men cry out of themselves, then I am undone, oh I am a lost creature; but being not thus heated, sin never makes a man cry out of himself.

Mans perdition is of himself.

These are the causes why men are ignorant of their wofull miserable estate; which *Ignorance* is the first Rock, or the first Powder-plot that spoils thousands.

Yet there are three more dangerous, because more secret.

Now followeth the second reason of mens ruine. By reason of mans *carnall security*, whereby men cannot be affected with, nor so much as have hearts to desire to come out of their misery when they know it: for if a mans mind understand his misery, yet if the heart be hard or sleepy, and not affected, loaden, wounded, humbled, and made to groan under it, he will never greatly care to come out of it, *Isa.* 29.9,10. Now this is the estate of many a soul, he doth know his misery

The 2d reason why men ruine themselves, is carnall security.

Mans perdition is of himself

sery, but by reason of the sleepy, secure, senslesse spirit of slumber, he never feels it, nor mourns under it, and so comes not out of it.

Reasons of security.

Now the reasons of this security are these:

Reas. 1. Why men ruine themselves.

Because God powres not out the full measure of his wrath upon men, because hee kindles not the pile of wrath that lies upon men, it's reserved and concealed, *not revealed from heaven*, & so long, let God frown, Ministers threaten, and smaller judgments drop, yet they will never seek shelter in Jesus Christ, but sleep in their sins, untill God rain down floods of horror, blood, fire, untill Gods arrowes stick in mens hearts, they will never [illegible] of themselves unto Jesus Christ, *Eccles.* 8. 11. So long as Gods plagues were upon *Pharaoh*, he giveth fair words, and *Moses* must be sent to pray for him; but when Gods hand is taken away, now *Pharaohs* heart is hardened. So long as Gods sword is in his scabbard, men have such stout hearts that they will never yeeld;

Nahum 1. 2.

So long as Gods wrath lies upon men, they give good words, but when it is removed, they harden their hearts, as *Pharaoh*.

yeeld; God muſt wound, & cut deep, and ſtab, and thruſt to the very heart, elſe men will never yeeld, never awaken, till Gods fiſts be about mens eares, and he is dragging them to the ſtake; men will never awake and cry for a pardon and deliverance of their wofull eſtate.

Mans perdition is of himſelf.

Secondly, becauſe if they doe in part feel, and ſo fear Gods wrath, they put away the evill day far from them, they hope they ſhall doe better hereafter, and repent ſome other time, and therefore they ſay, Soul, eat, drink, follow thy ſports, cups, queans, thou haſt a treaſure of time which ſhall not bee ſpent in many yeares, *Iſa.* 22. 12, 13. that look as it is with the Wax, let it be of never ſo pliable a diſpoſition, and the fire never ſo hot, yet if it be not brought near the fire, and be held in the fire, it never melts, but ſtill remains hard: ſo it is here. Let a man or woman have never ſo gentle or pliable a nature; and let Gods wrath be never ſo hot and dreadful in their judgments, yet

Reaſ. 2. Why men ruine themſelvs.

Mans perdition is of himſelf.

yet if they make not the day of wrath preſent to them, if they ſee it not ready every moment to light upon their hearts, they are never melted, but they remain hard-hearted, ſecure, ſleepy wretches, and never groan to come out of their wofull eſtate; and this is the reaſon why many men, that have guilty conſciences, though they have many ſecret wiſhes and purpoſes to be better, yet never cry out of themſelves, nor ever ſeek earneſtly for mercy, till they lie upon their death-bed, and then, oh the promiſes that they ply God with! Try me Lord, & reſtore me once more to my health, and life again, and thou ſhalt ſee how thankfull I will be; becauſe that now they apprehend wrath and miſery near unto them, *Heb.* 3. 13.

Reaſ. 3. Why men ruine themſelvs.

Thirdly, becauſe they think they can bear Gods wrath, though they do conceive it near at hand, even at the very doors; men think not that hell is ſo hot, nor the Devill ſo black, nor God ſo terrible, as indeed he is. And hence we ſhall obſerve the Prophets pre-

present Gods wrath as a thing intolerable before the eyes of the people, that thereby they might quench all those cursed conceits of being able to bear Gods wrath, *Nahum* 1.9. And hence we shal have many men desperatly conclude, they will have their swing in sin, and if they perish, they hope they shall be able to bear it, *it is but a damning* they think, & hence they go on securely. O poor wretches! the Devill scares and feares all the world, and at Gods wrath the devils quake, and yet secure men fear it not, they think hell is not so terrible a place.

Adams perdition is of himself.

Fourthly, because they know no better an estate: Hence though they feel their wofull and miserable condition, yet they desire not to come out of it. Although men find hard lodging in the world, hard times, hard friends, hard hearts, yet they make a shift with what they find in this miserable Inne, untill they come to Hell; for such a man pursued by outward miseries, or inward troubles, there stayes.

Reas. 4. Why men ruine themselvs.

Mans perdition is of himself.

ſtayes. O miſerable man that makes ſhift till he come to hell! They may heare of the happy eſtate of Gods people, but not knowing of it experimentally, they ſtay where they are, *Joh.*4.14.

Take a Princes child, and bring it up in a baſe houſe and place, it never aſpires after a Kingdom or Crown: ſo men, hatcht in this world, knowing no better an eſtate, never caſt about them to get a better inheritance than that they ſcramble for here. Wives mourn for the long abſence of their beloved husbands, becauſe they know them & their worth. God may abſent himſelf from men, weeks, moneths, years, but men ſhed not one teare for it, becauſe they never taſted the *ſweetneſs* of his *preſence*. It is ſtrange to ſee men take more content in their cups and cards, pots and pipes, dogs and hawks, than in the fellowſhip of God & Chriſt, in Word, in Prayer, in Meditation, which ordinances are burdens and priſons unto them. What is the reaſon of it? Is there no more

Wicked men take more pleaſure in luſts, then in the fellowſhip of God and Chriſt.

ſweetneſſe

sweetnesse in the presence of Gods smiling in Christ, than in a filthy Whore? Yes, but they know not the worth, sweetnes, satisfying goodnes of a God. Some sea-fish (they say) if once they come into fresh-water, will never return again, because they now taste a difference between those brackish and sweet waters: So is it here, if men did but once taste the happinesse of Gods people, they would not for a thousand worlds be one half hour in their wild loose sea again.

Mans perdition is of himself

Fifthly, because if they doe know a better estate, yet their present pleasures, their sloath doth so bewitch them, and Gods denials when they seek unto him, doe so far discourage them, that they sleep still securely in that estate. A slothfull heart bewitched with present ease, and pleasures, & delights, considering many a tear, many a prayer must it make, many a night must it break its sleep, many a weary step must it take towards heaven and Christ, if ever it come there, grows discouraged and deaded, and

Reas. 5. Why men ruine themselvs.

Mans perdition is of himſelf.

hard-hearted in a ſleepy eſtate, & had rather have *a bird in the hand, than two in the buſh*, Pro.1.32. Jer.48.11. The *Iſraelites* wiſhed *that they were at their onions and garlick again in Egypt.* Was there no *Canaan?* Yes, but they wiſhed thus, becauſe *there were walls built up to heaven, and Giants ſons of Anak in the land*, difficulties to overcome. O ſlothfull hearts! Secondly, becauſe God ſometimes put them to ſtraits, and denied them what they ſought for, they were of ſuch a waſpiſh, teaſty, ſullen ſpirit, that becauſe the Lord had them not always on his knees, they would run away: ſo many a man meets with ſorrow enough in his ſinfull dropſie, drunken eſtate, he hears of heaven and a better eſtate, yet why goes he to his luſts and fleſh-pots again? O becauſe there are ſo many difficulties, and blocks, and hinderances in his way, and becauſe they pray and find not eaſe, therefore they eat, drink, laugh, ſport and ſleep in their miſerable eſtate ſtill, *Mat.*7.14. therefore men walk in the *broad way*, becauſe

becauſe the other *way to life is ſtrait and narrow*, it is a plague, a burden, a priſon to be ſo ſtrict; men had rather ſit almoſt an hour in the ſtocks, than be an hour at prayer; men had rather be damned at laſt, than ſweat it out, and run through the race to receive a crown, and hence men remain ſecure.

Mans perdition is of himſelf.

Sixthly, becauſe of the ſtrange ſtrong power of ſin, which bears that ſway over mens ſouls, that they muſt ſerve it, as priſoners ſtoop to their Jaylor; as Souldiers that have taken their pay, *their pleaſure of ſin*, muſt follow it as their Captain, though they go marching on to eternal ruine; nay, though doomſday ſhould be to morrow, yet they muſt and wil ſerve their luſts. As the *Sodomites*, when they were ſmitten with blindneſſe, which tormented their eyes, as though they had been pricked with thorns, (for ſo the *Hebrew* word ſignifies) even when deſtruction was near, they groped for the door. Men cannot but ſin, though they periſh for ſin, hence they remain ſecure.

Reaſ. 6. Why men ruine themſelvs.

Rom. 1. ult.

Mans perdition is of himself.

Reas. 7. Why men ruine themselvs.

Seventhly, despair of Gods mercy; hence, like *Cain*, men are runnagates from the face of God; men think they shall never find mercy when all is done; hence they grow desperatly sinfull; like those *Italian Senators*; that despairing of their lives, (when upon submission they had been promised their lives) yet being conscious of their villany, made a curious banket, and at the end of it every man drank up his glasse of poyson, and killed himself: so men feeling such horrible hard-hearts, and being privie to such notorious sins, they cast away lives, and heaven, and souls for lust, and so perish wofully, because they lived desperatly, and so securely.

Reas. 8. Why men ruine themselvs.

Eighthly, because men nourish a blind, false, flattering hope of Gods mercy: hence many knowing and suspecting that all is naught with them, yet having some hope they *may be in a good estate*, & *God may love them*; hence they lie down securely, and rest in their flattering hope. Hence observe, those people that seldome come to a con-

conclusion, to a point, that either they are in the state of grace, or out of it, that never come to bee affected, but remain secure in their condition, they commonly grow to this desperate conclusion; *That they hope God will be mercifull unto them, if not, they cannot help it*: like the man that had on his Target the picture of God and the Devil: under the first he writ, *Si tu non vis, if thou wilt not*; under theother he writ, *Ipse rogitat, here's one will.*

Mans perdition is of himself.

Ninthly, because men bring not their hearts under the hammer of Gods word to be broken, they never bring their consciences to bee cut. Hence they goe on still securely with festered consciences. Men put themselves above the word, & their hearts above the hammer, they come not to have the Minister to humble them, but to judge of him, or to pick some pretty fine thing out of the word, and so remain secure sots al their days: for if ever thy heart bee broken, and thy conscience be awaked, the word must doe it: but people are so Sermon-

Reas. 9. Why men ruine themselvs.

trodden, that their hearts, like foot-paths, grow hard by the Word.

Mans perdition is of himself.

Tenthly, because men consider not of Gods wrath daily, nor the horrible nature of sin; men chew not these pills: hence they never come to bee affected nor awakened.

Reas. 10 Why men ruine themselvs.

Use.

Awaken therefore all you secure creatures, feel your misery, that so you may get out of it. Dost thou know thine estate is naught, and that thy condemnation will be fearfull, if ever thou dost perish; & is thine heart secretly secure, so damnably dead, so desperately hard, that thou hast no heart to come out of it? What? no sigh, no tears? canst thou carry all thy sins upon thy back, like *Sampson* the gates of the City, and make a light matter of them? Dost thou see hell fire before thee, and yet wilt venture? art thou worse than a beast which we cannot beat nor drive into the fire, if there be any way to escape? O get thy heart to lament and mourn under thy miseries, who knows then but the Lord may pity thee? But oh hard heart!

Awake out of security, & try thy condition.

heart! thou canſt mourn for loſſes and croſſes, burning of goods and houſes, yet though God be loſt, & his image burnt down, and al is gone, thou canſt not mourn. If thine heart were truly affected, the pillow would be waſhed with thy tears, and the wife in thy boſome would be witneſſe of thy heart-breakings in midnight for thoſe ſins which have grieved the Spirit of *God* many a time, thou couldſt not ſleep quietly nor comfortably without aſſurance. If you were ſick to death, Phyſitians ſhould hear how you doe, and if you were humbled, we ſhould have you in the bitternes of your ſpirit cry out, *what ſhal we do?* But know it, thou muſt mourn here, or in hell. If God *broke Davids bones* for his adultery, and the Angels backs for their pride; the Lord, if ever he ſaves thee, will break thine heart too.

Mans perdition is of himſelf.

Men mourn for the loſs of goods, but not for the loſſe of God.

Queſt. But thou wilt ſay, How ſhal I doe to get mine heart affected with my miſery?

Queſt.

Anſ. 1. Take a full view of thy miſery. 2. Take ſpeciall notice of the

Anſ. 1. How to get a broken heart.

Mans perdition is of himself.

Two things harden the heart.

That heart is hard, that neither the mercy nor judgement will break.

Lords readineſſe and willingneſſe to receive thee yet unto mercy; for, two things harden the heart. 1 *Falſe hope*, whereby a man hopes he is not ſo bad as indeed he is. 2 *No hope*, whereby a man when he ſees himſelf ſo notoriouſly bad, thinks there is no willingneſs in the Lord to pardon or receive ſuch a monſter of men to mercy; and if neither the hammer can break thy ſtony heart, nor the Sunſhine of mercy melt it, thou haſt an heart worſe than the Devill, and art a ſpectacle of the greateſt miſery, 1. In regard of ſin. 2. In regard of Gods wrath.

Firſt, in regard of ſin. Thou haſt ſinned, & that grievouſly againſt a great God, thou makeſt no great matter of this: no, but though it be no load to thee, it is a load on the Lords heart, *Iſa.* 1. 24. and time will come he will make the whole ſinfull world, by Rivers of fire and blood, to know what an evil it is.

1. For 1. in every ſin thou doſt ſtrike God, & fling a dagger at the heart of

2. God. 2. In every ſin thou doſt ſpite againſt

againſt God: for if there were but *one* onely thing wherein a man could doe his friend a diſpleaſure, was not here ſpite ſeen if he did that thing? Now tell me, hath not the Lord been a *good friend* unto thee? Tel me wherein hath he grieved thee? and tell me, in what one thing canſt thou pleaſe the Devill, and do God a diſpleaſure, but by ſinne? Yet, ô hard-heart, thou makeſt nothing of it. But conſider thirdly, in every ſin thou doſt diſthrone God, and ſetſt thy ſelf above God: for in every ſin this queſtion is put, *Whoſe will ſhall be done, Gods will or mans?* Now man by ſin ſets up his own will above the Lords, and ſo kicks God, (bleſſed for ever, adored of millions of Saints and Angels) as filth under his feet. What, will this break your hearts?

Mans perdition is of himſelf.

3. Men by ſinning ſet up their own will above Gods.

Conſider then of Gods wrath; the certainty of it, the unſupportableneſs of it, how that dying in thy ſins, and ſecure eſtate, *it ſhal fall*; for when men cry *Peace, peace*, then cometh *ſudden deſtruction at unawares*: pray therefore to

Gods wrath, the certainty of it.

1 Theſſ. 5. 3, 4.

Mans perdition is of himself. 2 Cor. 5. 19.

to God to reveal this to thee, that thine heart may break under it. Secondly, consider the Lords mercy and readinesse to save thee, who hath prepared mercy, and intreats thee to take it, and waiteth every day for thee to that end.

The third generall reason of mans ruine.

The third Reason of mans ruine, is, that *carnall confidence*, whereby men *seek to save themselves*, & to scramble out of their miserable estate by their *own duties and performances*, when they do feel themselvs miserable: the Soul doth as those *Hos.* 5. 13. men when they bee wounded & troubled, they never look after *Iesus Christ*, but go to their own waters to heal themselves; like hunted Harts when the Arrow is in them, *Rom.* 9. 31, 32.

For the opening of this point, I shall shew you these two things:

1. Wherein this resting in *Duties* appears.
2. Why do men rest in *themselves*.

Wherein ment resting in Duties appears.

First, this resting in *Duties* appears in these eleven degrees.

1 The Soul of a poor sinner, if ignorantly

norantly bred and brought up, rests confidently in superstitious vanities. Ask a *devout Papist* how he hopes to be saved; he will answer, By his good works. But enquire further, what are these good works: why, for the most part, superstitious ones of their own inventions, (for the crow thinks her own bird fairest) as whipping themselves, pilgrimage, fasting, mumbling over their Pater Nosters, bowing down to Images and Crosses.

Mans perdition is of himself.

2. Now these being banished from the Church and Kingdom, then men stand upon their titular profession of the true Religion, although they be Devils incarnate in their lives. Look up and down the Kingdom, you shall see some roaring, drinking, dicing, carding, whoring in Taverns & blind Alehouses; others belching out their oathes, their mouthes ever casting out like *raging seas*, filthy frothy speeches: others, like *Ismael*, scoffing at the best men: yet these are confident they shall be saved. Why (say they) they are no Papists, hang them, they will

2. Men stand upon their titular profession of religion.

Mans perdition is of himself. Zeph. 3. 11.

will die for their Religion, and rather burn then turn again, by the grace of God. Thus the Jewes boasted, they were *Abrahams seed*: so our carnall people boast, Am not I a good Protestant? am not I baptized? do I not live in the Church? and therefore resting here, hope to be saved. I remember a Judge when one pleaded once with him for his life, that hee might not be hanged, because he was a Gentleman; he told him, that therfore he should have the Gallowes made higher for him: so when thou pleadest, I am a Christian & a good Protestant, (yet thou wilt drink, & swear, and whore, neglect prayer, and break Gods sabbath;) and therefore thou hopest to bee saved; I tell thee, thy condemnation shall bee greater, and thy plagues in hell the heavier.

Mens condemnation will bee greater for living debauchedly where the Gospel is preached.

3. If men have no peace here, then they fly to, and rest in the goodnes of their insides: you will have many a man, whom if you follow to his chamber, you shall find very devout, and they pray heartily for the mercy of God,

3. If no peace come from titular profession men fly to their good insides.

God, and forgiveneſſe of ſins: but follow them out of their chambers, watch their diſcourſes, you ſhall find it frothy and vain, and now and then powdred with *faith* and *troth*, and obſcene ſpeeches. Watch them when they are croſt, you ſhall ſee them as angry as Waſpes, and ſwell like Turkies, and ſo ſpit out their venome like Dragons. Watch them in their journies, and you ſhall ſee them ſhoot into an Ale-houſe, and there ſwill and ſwagger, and bee familiar with the ſcum of the Countrey for prophaneneſſe, and half drunk too ſometimes. Watch them on the Lords day, take them out of the Church once, and ſet aſide their beſt clothes, they are the ſame then as at another time; and becauſe they muſt not work nor ſport that day, they think they may with a good conſcience ſleep the longer on the morning. Ask now ſuch men how they hope to bee ſaved, ſeeing their lives are ſo bad; they ſay, though they make not ſuch ſhews, they know what good prayers they make in private,

Mans perdition is of himſelf.

Mans perdition is of himself.

vate; their hearts they say are good. I tell ye brethren, hee that trusteth to his own heart, and his good desires, and so resteth in them, is a fool. I have heard of a man that would haunt the Taverns, and Theaters, & whorehouses at *London* all day, but he durst not goe forth without private prayer in the morning, and then would say at his departure, *Now devill doe thy worst*; and so used his prayers (as many do) onely as charms and spels against the poor weak cowardly Devill, that they think dares not hurt them, so long as they have good hearts within them, and good prayers in the chamber; and hence they will go near to rail against the Preacher as an harsh Master, if he doe not comfort them with this, *That God accepts of their good desires.*

4. If no comfort come from their good insides, they reform some gross sins.

4. If their good hearts cannot quiet them, but conscience tels them, they are unsound without, & rotten at *core* within, then men fall upon reformation; they will leave their whoring, drinking, cozening, gaming, company keeping,

keeping, swearing, and such like roaring sins, and now all the Countrey saith he is become a new man, and he himself thinks he shall be saved, 2 *Pet.* 2. 20. they escape the pollutions of the world, as swine that are escaped and washed from outward filth, yet the swinish nature remains still; like Mariners that are going to some dangerous place, ignorantly, if they meet with storms, they goe not backward, but cast out their *goods* that endanger their ship, and so go forward still: so many a man going towards hell, is forced to cast out his lusts and sins, but he goeth on in the same way still for all that. The wildest beasts (as stags) if they be kept waking from sleep long, will grow tame: so conscience giving a man no rest for some sins he liveth in, he groweth tame; he that was a wild Gentleman before, remains the same man still, onely he is made tame *now*, that is, civil & smooth in his whole course, and hence they rest in reformation: which reformation is commonly but from some trou-

Mans perdition is of himself.

Mans perdition is of himself.

troublesome sin, and it is because they think it's better following their trade of sin at another market, and hence some men will leave their *drinking*, and *whoring*, and turn *covetous*, because there is more gain at that market; sometimes it is, because sin hath left them, as an old man.

5. If no comfort in reforming gross sins, they fly to humiliation, repentance, &c.

4. If they can have no rest here, they get into another starting hole, they go to their *humiliations, repentings, teares, sorrows, and confessions.* They hear a man cannot be saved by reforming his life, unlesse he come to afflict his soul too; he must sorrow and weep here, or else cry out in hell hereafter. Hereupon they betake themselves to their sorrows, tears, confession of sins, and now the wind is down, and the tempest is over, & they make themselves safe, (*Matth.* 11. 1. *They would have repented*, that is, *the Heathen*, as *Beza* speaks, when any wrath was kindled from heaven, they would go to their *sackcloth* and *sorrows*, & so thought to pacifie Gods anger again, and here they rested: so it is with many

ny a man; many people have ſick fits and qualms of conſcience, and then they doe as Crowes, that give themſelves a vomit by ſwallowing downe ſome ſtone when they are ſick, and then they are well again; ſo when men are troubled for their ſins, they wil give themſelves a vomit of *prayer*, a vomit of *confeſſion* and *humiliation*, *Iſa.* 58. 5. Hence many when they can get no good by this phyſick, by their *ſorrows* and *tears*, caſt off all again; for making theſe things their God and their Chriſt, they forſake them when they cannot ſave them, *Matth.* 3. 14. more are driven to Chriſt by the ſenſe of the burden of an hard, dead, blind, filthy heart, then by the ſenſe of *ſorrows*, becauſe a man reſts in the one, *viz.* in *ſorrows* moſt commonly, but trembles and flies out of himſelf when he feeles the other: thus men reſt in their repentance, and therfore *Auſtin* hath a prety ſpeech which ſounds harſh, that *Repentance damneth more than ſin*, meaning that thouſands did periſh by reſting in it: and hence

Mans perdition is of himſelf.

More driven to Chriſt by a hard heart, then by a ſorrowfull heart.

Mans perdition is of himself.

we see among many people, if they have large affections, they think they are in good favor; if they want them, they think then they are cast-awaies, when they cannot mourn or bee affected as once they were, because they rest in them.

6. If no comfort in humiliation, they turn moral men

6. If they have no rest here, then they turn *morall men*, that is, strict in all the duties of the moral law, which is a greater matter than reformation or humiliation, that is, they grow very just and square in their dealings with men, and exceeding strict in the duties of the first Table towards *God*; as *fasting, prayer, hearing, reading, observing the Sabbath*: and thus the *Pharisees* lived, and hence they are called *The strict sect of the Pharisees*. Take heed you mistake me not, I speak not against strictnesse, but against resting in it; *for except your righteousnesse exceed theirs, you shall not enter into the Kingdom of heaven*. You shall find these men flie from base persons, and places, like the pest-houses, commend the best books, cry down the sins

ſins of the time, and cry againſt civil or morall men, (the eye ſees not it ſelf) and cry up zeal and forwardneſſe. Talk with him about many moral duties that are to be done towards God or man, he will ſpeak well about the excellency and neceſſity of it, becauſe his trade and skill whereby he hopes to get his living, and earn eternall life, lieth there; but ſpeak about Chriſt, and living by faith in him, and from him, and bottoming the ſoule upon the promiſes, (peeces of Evangelical righteouſneſſe) he that is very skilfull in any point of controverſie, is as ignorant almoſt as a beaſt when he is examined here; hence if Miniſters preach againſt the ſinnes of the time, they commend it for a ſpeciall Sermon, (as it happily deſerves too) but let him ſpeak of any ſpirituall inward ſoul-working point, they goe away and ſay, He was in their judgement confuſed and obſcure, for their parts they underſtood them not. (Beloved) pictures are pretty things to look on, and that's all the goodneſſe

Mans perdition is of himſelf.

Mans perdition is of himself.

of them; so these men are (as Christ looked on and loved the naturall young man in the Gospel) and that's all their excellency. You know in *Noahs* flood, all that were not in the Ark, though they did climb & get to the top of the tallest mountains, they were drowned; so labour to climb never so high in morality, and the duties of both Tables, if thou goest not into Gods Ark, the Lord Jesus Christ; thou art sure to perish eternally.

7. If no comfort in morality, they turne zealous for good causes. Rom. 2. 10

7. If they have no rest here in their *morality*, they grow hot within, and turn marvailous zealous for good causes and courses, & there they stay and warm themselves at their owne fire: thus *Paul*, *Phil. 3. 6. was zealous*, and there rested. They will not live as many do, like Snails in their shels, but rather then they will bee damned for want of doing, they are content to give away their estate, children, any thing almost to get pardon for the sin of their soul, *Mich. 6. 7.*

8. If no comfort for zeale in good causes, they turn to mourning for their failings.

8. If they find no help from hence, but are forced to see & say, *When they have*

have all, they are unprofitable servants, and they sin in all that which they do; then they rest in that which is like to *Evangelicall obedience*, they think to please God by mourning for their failings in their good duties, desiring to be better, and promising for the time to come to bee so, and therein rest, *Deut.5.29.*

Mans perdition is of himself.

9. If they feel a want of all these, then they dig within themselves for power to leave sin, power to be more holy and humble, & so think to work out themselves in time, out of this estate, and so they digge for pearls in their own dunghils, and will not bee beholding to the *Lord Iesus*, to live on him in the want of all; they think to set up themselves out of their owne stock, without *Iesus Christ*, and so as the Prophet *Hosea* speaks, 14.3,4. think to save themselves *by their riding on horses*, (that is) *by their owne abilities.*

9. If no comfort in their mourning for their failings, they seek for power in themselves to bee more holy.

10. If they feel no help here, then they goe unto Christ for grace and power to leave sinne and doe better,

10. If no comfort in themselvs, they go to Christ like hirelings for their own ends.

Mans perdition is of himself.

whereby they may save themselves; and so they live upon Christ, that they may live of themselves; they go *unto* Christ, they get not *into Christ*, *Psal.* 78.34,35. like hirelings that goe for power to doe their work, that they may earn their wages. A child of *God* contents himself with, and lives upon the inheritance it self, the Lord in his free mercy hath given him. But now wee shall see many poor Christians that run in the very road the Papists devoutly go to hell in.

The confession of Papists in three particulars.

First, the Papist will confesse his misery, that he is (and all men are) by nature a child of wrath, and under the power of Sin and Satan.

Secondly, they hold Christ is the onely Saviour.

Thirdly, that this salvation is not by any righteousnesse in a Christ, but righteousnesse from a Christ, only by giving a man power to doe, and then dipping mens doings in his blood, he merits their life. Thus the wisest and devoutest of them professe, as I am able to manifest; just so doe many Chri-

Chriſtians live. Firſt, they feel themſelves full of ſin, and are ſometimes tired & weary of their lives, for their vile heatts, and they find no power to help themſelves. Secondly, hereupon hearing, that onely Chriſt can ſave them, they go unto Chriſt to remove theſe ſins that tire them and load them, that he would enable them to do better than formerly. Thirdly, if they get theſe ſins ſubdued and removed, and if they find power to do better, then they hope they ſhall bee ſaved: Whereas thou mayſt be damned, and goe to the Devill at the laſt, although thou doſt eſcape all the pollutions of the world, and that not from thy ſelf and ſtrength, but from the knowledge of *Jeſus Chriſt*, 2 *Pet.* 2.20. I ſay, wo to you for ever if you die in this eſtate; it is with our Chriſtians in this caſe, as it is with the *Ivie*, which claſps and groweth about the tree, and draws ſap from the tree, but it grows not *one* with the tree, becauſe it is not ingraffed into the tree: ſo many a ſoul cometh to Chriſt, to

Mans perdition is of himſelf.

It is with many Chriſtians as with Ivie, they get ſap frō Chriſt, but grows not one with Chriſt, becauſe not graffed.

Mans perdition is of himſelf.

Why men doe reſt in their good duties.

Reaſ. 1. It is naturall to ſay, *Doe this and live.*

ſuck juice from Chriſt to maintaine his own berries, (his owne ſtock of grace) alaſſe, hee is but *Ivie*, he is no member or branch of this tree, and hence he never grows to be one with Chriſt. 2. Now the reaſons why men reſt in their duties, are theſe:

Firſt, becauſe it's naturall to a man out of Chriſt to doe ſo. *Adam* and al his poſterity was to be ſaved by his doing, *Doe this and live*, work and here is thy wages, win life and wear it. Hence all his poſterity ſeeks to this day to be ſaved by *doing*; *Like father, like ſon.* Now to come out of all duties truly to a Chriſt, hath not ſo much as a coat in *innocent*, much leſs *corrupted* nature; hence men ſeek to themſelves. Now as it is with a bankrupt, when his *ſtock is ſpent*, and his *eſtate cracks*, before he will turn Prentice, or live upon another, he will turn Pedler of ſmall Wares, and ſo follow his old Trade with a leſſe *ſtock*: ſo men naturally follow their old Trade of *doing*, and hope to get their living that way: and hence men having

ving no experience of trading with Christ by *faith*, live of themselves. *Samson*, when al his strength was lost, would go to shake himself as at other times; so when mens strength is lost, and God & grace is lost, yet men will go and try how they can live by shifts and working for themselves still.

Mans perdition is of himself.

Secondly, because men are ignorant of *Iesus Christ* and his righteousnesse; hence men cannot go unto him, because they see him not; hence they shift as well as they can for themselvs by their duties, *John* 4.14. men seek to save themselvs by their own swimming, when they see no cable cast out to help them.

2. *Ignorance of Christs righteousnesse.*

Thirdly, because this is the easiest way to comfort the heart, and pacifie conscience, and to please God, as the soul thinks; because by this means a man goes no further than himself.

Reas. 3. *Good duties the naturall way of pleasing God.*

Now in forsaking all duties, a soul goeth to heaven quite out of himself, and there he must wait many a year, and that for a little it may be. Now if a fainting man have *Aquavitæ* at his beds

Mans perdition is of himſelf.

beds head, he will not knock up the ſhop-keeper for it. Men that have a Balſome of their own to heale them, will not go to the Phyſitian.

Reaſ. 4. By good duties ſin may bee kept in.

Fourthly, becauſe by vertue of theſe duties a man may hide his ſin, and live quietly in his ſin, yet be accounted an honeſt man, as the whore in *Prov.* 7. 15,16. having performed her vows, can intice without ſuſpition of men, or check of conſcience; ſo the *Scribes* & *Phariſees* were horribly covetous, but their long prayers covered their deformities, *Mat.* 23. 14. and hence men ſet their duties at a higher rate than they are worth, thinking *they* ſhal ſave them becauſe they are ſo uſefull to them. Good duties, like new apparell on a man purſued with hue and cry of conſcience, keep him from being known.

Uſe 1. Not to reſt in good duties.

Take heed of reſting in duties; Good duties are mens *money*, without which they think themſelves poor and miſerable; but take heed that *you and your money periſh not together*. *Gal.* 5. 3. The paths to hell are but two.

The

The first is the path of *Sin*, which is a dirty way. Secondly, the path of *Duties*, which (rested in) is but a clearer way. When the *Israelites* were in distresse, *Judg.* 10. 14. the Lord bids them goe to the Gods they served: so when thou shalt lie howling on thy death-bed, the Lord will say; Goe unto the *good prayers* and *performances* you have made, and the *tears* you have shed. Oh they will be miserable comforters at that day.

Maps perdition is of himself.

Object. But I think thou wilt say, No true Christian man hopes to bee saved by his good works and duties, but onely by the mercy of God, and merits of Christ.

Object.

Answ. It is one thing to trust to be saved by *duties*, another thing to *rest in* duties. A man trusts unto them, when he is of this opinion, that onely good duties can save him. A man rests in duties when he is of this opinion, that onely Christ can save him, but in his practice hee goeth about to save himself. The wisest of the Papists are so at this day, and so are our common Pro-

Answ. Difference between trusting & resting in duties.

Mans perdition is of himself.

Protestants. And this is a great subtilty of the heart, that is, when a man thinks he cannot be saved by his good works and duties, but only by Christ: he then hopeth, because he is of this opinion, that *when he hath done all, he is an unprofitable servant*: (which is only an act or work of the judgment informed aright:) that therefore because he is of this opinion, he shall be saved.

But because it is hard for to know when a man rests in duties, and few men find themselvs guilty of this sin, which ruines so many; I will shew two things:

1. The signes of a man resting in duties.

2. The insufficiency of all duties to save men; that so those that be found guilty of this sin, may not go on in it.

Signs of mens resting in duties.

First, for the signes whereby a man may certainly know, when he rests in his duties, which if he do, (as few professors especially but they do) he perisheth eternally.

Sign. 1. First, those that never yet saw they *rested*

reſted in them, they that never found it an hard matter to *come out of their duties*. For it's moſt natural for a man to ſtick in them, becauſe nature ſets men upon *duties*; hence it's a hard matter to come out of reſting in duties. For two things keep a man from Chriſt.

Mans peſtdition is of himſelf.

1. *Sin.* 2. *Self.* Now as a man is broken off from *ſin*, by ſeeing and feeling it, and groaning under the power of it: ſo is a man broken from *himſelf*. For men had rather do any thing than come unto Chriſt, there is ſuch a deal of *ſelf* in them; therfore if thou haſt no experience that at no time thou haſt reſted too much in thy duties, and then diddeſt groan to be delivered from theſe intanglements, (I meane not from the *doing* of them, this is *Familiſm* and profaneneſſe, but from *reſting* in the bare performance of them) thou doſt rely upon thy *duties* to this day.

Two things keep us from Chriſt.

Theſe reſt in duties, that prize the bare performance of *duties* wonderfully; for thoſe duties that carry thee out of thy ſelf unto Chriſt, make thee to

Sign. 2. A prizing of bare performance of duties.

Mans perdition is of himself.

to prize Christ. Now tell me, dost thou glory in thy self? Now I am some-body. I was *ignorant, forgetfull, hard-hearted*, now I understand and remember better, and can sorrow for my sins; if thou dost rest here, thy *duties* never carried thee further then thy *self*. Dost thou think after that thou hast prayed with some life, now I have done very well, and now thou dost verily think (meaning for thy *duties*) the Lord will save thee though thou never come to *Christ*, & sayst, as he in another case, *Now I hope the Lord will doe good to me, seeing I have got a Priest into my house, Judg.* 17.13. Dost thou inhance the price of *duties* thus, that thou dost doat on them? then I doe pronounce from God, thou dost *rest in them: these things* (saith *Paul*) *I accounted gain* (that is, before his conversion to Christ, he prized them exceedingly) but *now I account them loss*: And this is the reason why a child of God commonly after all his prayers, tears and confessions, doubts much of *Gods love towards him*: whereas another

Phil. 3. 8. Good duties must be counted losse in comparisō of Christ.

ther man that falleth short of him, never questions his estate; the first sees much rottennesse and vilenesse in his best duties, and so judgeth meanly of himself: the *other* ignorant of the vilenesse of them, prizeth them and esteemeth highly of them, and setting his corn at so high a price, he may keep them to himself; the Lord never accepteth them, nor buyeth them at so high a rate.

Mans perdition is of himself.

Thirdly, those that never came to be sensible of their *poverty* and utter *emptinesse of all good*: for so long as a man hath a penny in his purse, that is, feels any good in himself, hee will never come a begging unto *Iesus Christ*, and therefore rests in *himself*. Now didst thou never feel thy self in this manner poor, *viz.* I am as ignorant as any beast, as vile as any Devill; O Lord, what a nest and litter of sin and rebellion lurks in my heart! I once thought at least my heart and desires were good, but now I feel no spirituall life. Oh dead heart! I am the poorest, vilest, basest, and blindest creature that ever

Sign. 3. As insensibility of our own emptinesse.

Mans perdition is of himself.

Isa 66.2.

Sign. 4. A Legall, not an Evangelicall righteousnesse.

ever lived. If thou dost not thus feel thy self poor, thou never cameſt *out of thy duties*; for when the *Lord* bringeth any man to *Christ* he bringeth him *empty*, that so he may make him beholding to *Christ* for every farthing tokē.

Fourthly, those that gain no *Evangelicall righteousnesse by duties*, rest in *duties*; I say, *Evangelical righteousneſs*, that is, more prizing of acquaintance, with desire after, loving & delighting in union wᵗʰ the Lord *Iesu Christ*: for a moral man may grow in *legall righteousnes* (as the stony & thorny ground *seed*, sprang up and increased much, and came neer unto maturity) and yet *rest in duties* all this while. For as it is with tradesmen, they *rest* in their buying and selling, though they make no gain of their trading: Now *Iesus Christ is a Christians gain*, *Phil.* 1. 21. and hence a child of God asks himself after *Sermon*, after *Prayer*, after *Sacrament*, *What have I gained of Christ? have I got more knowledge of Christ, more admiring of the Lord Iesus?* Now a carnall heart that *rests in his duties*, asketh

asketh only what he hath done, as the *Pharisee, I thank God I am not as other men, I fast twice a week, I give alms*, and the like, and thinks verily he shall bee saved because he *prays*, and because he *hears*, and because he *reforms*, and because he *sorrows* for his sins, that is, *not* because of the gaining of Christ in a duty, but because of his naked performance of the duty, & so they are like that man that I have heard of, that thought verily he should be rich, because he had got a wallet to beg: so men, because they performe duties, think verily they shall be saved. No such matter, let a man have a bucket made of gold, doth hee think to get water because he hath a bucket? No, no, he must let it down into the well, & draw up water with it: so must thou let down all thy duties into Christ, & draw light and life from his fulnesse, else though thy duties be golden duties, thou shalt perish without *Christ*. When a man hath bread in his waller, and got water in his bucket, hee may boldly say, so long as these last, I shal

Mans perdition is of himself.

Wee must let all our duties down into Christ, and draw from his fulnes.

Mans perdition is of himself.

not famish: so mayst thou say, when thou hast found and got Christ, in the performance of any duty, so long as Christs life lasteth, I shal live, as long as he hath any wisdome or power, so long shall I be directed and enabled in wel-doing.

Sign. 5. When our duties make us sin more boldly.

Fifthly, if thy duties make thee sin more boldly, thou dost then *rest in duties*; for these *duties* w^h carry a man out of *himself* unto *Christ*, ever fetch power against sin, but duties that a man rests in, arm him, and fence him in his sin, *Isa.* 1.14. A cart that hath no wheels to rest on, can hardly bee drawn into the dirt, but one that hath wheels, cometh loaded through it; so a child of God that hath no wheels, *no duties to rest upon*, cannot willingly be drawn into sin: but another man, though he be loaden with sinne (even sometimes against his conscience) yet having *duties* to bear him up, goeth merrily on in a sinful course, & makes no bones of sin: when we see a base man revile a great Prince, and strike him, we say, Surely, he durst not do it, unlesse

unleſs he had ſome body to bear him out in it, that he reſts and truſts unto: ſo when we ſee men ſinne againſt the great God, wee conceive, certainly, they durſt not do it, if they had not ſome duties to beare them out in it, and to encourage them in their way, that they truſt unto.

Mans pretious in of himſelf.

For, take a *profane man*, what makes him *drink, whore, ſweare, game, whore?* Is there no God to puniſh? Is there no hel hot enough to torment? are there no plagues to confound him? yes, why ſinneth he ſo then? Oh! he prayeth to God for forgiveneſſe, and ſorroweth and repents in ſecret (as he ſaith) and this bears him up in his lewd pranks.

To ſin and ask God forgiveneſs, is but a cauſt faſhion.

Take a morall man, he knows hee hath his failings and his ſinnes, as the beſt have, and is overtaken ſomtimes as the beſt are; why doth he not remove theſe ſins then? He confeſſeth them to *God* every morning when he riſeth; why is he not more humbled under his ſin then? the reaſon is, hee conſtantly obſerveth *morning & evening prayer*, & then he craves *forgive-*

Mans perdition is of himself.

neſſe for his failings, by which courſe he hopes he makes his peace wth *God*, and hence hee ſinneth without feare, and riſeth out of his falls into ſinne without ſorrow. And thus they ſee and maintain their ſinnes by their *duties*, and therefore *reſt in duties*.

Sign. 6. When we ſee not our vile heart by our duties.

Sixthly, thoſe that ſee little of their vile hearts by *duties*, reſt in their duties: for if a man bee brought nearer to Chriſt, and to the light, by *duties*, he wil ſpy out more *moats*; for the more a man participates of *Chriſt*, *his health and life*, the more he feeleth the *vileneſſe* and *ſickneſſe* of ſin. As *Paul* when he *reſted in duties* before his converſion, before that the *Law* had humbled him, *he was alive*, that is, he thought himſelf *a ſound man*, becauſe his *duties* covered his ſinnes, like fig-leaves. Therefore ask thine own heart, if it be troubled ſometimes for ſin, and if after thy *praying* and *ſorrowing* thou doſt grow well, and thinkeſt thy ſelfe ſafe, and feeleſt not thy ſelf more vile; If it be thus, I tell thee, thy *duties* bee but fig-leaves to cover thy nakednes,

Rom. 7. *Paul* when he reſted in duties, thought he was alive when he was dead.

and

and the Lord will find thee out and unmask thee one day, and wo to thee if thou dost perish here.

Mans perdition is of himself.

Secondly, therefore behold the *Insufficiency of all duties to save us*; which will appeare in these three things, which I speak that you may learn hereafter never to *rest in duties*.

The insufficiency of any duty to save a man, appears in 3 things.

I.

Our best duties are sinfull.

First, consider *thy best duties* are tainted, poysoned and mingled with some sin, and therefore are most odious in the eyes of an *holy God*, (nakedly and barely considered in *themselves*) for if the best actions of *Gods people* be filthy as they come from them, then to bee sure, all wicked mens *actions* are much more filthy and polluted with sin: but the first is true, *all our righteousnes are as filthy rags*; for as the fountain is, so is the stream; but the fountain of all *good actions*, (that is, *the heart*) is mingled partly with sin, partly with grace, therefore every action participates of some sin, which sins are daggers at Gods heart, even when a man is praying and begging for his life, therefore there is no *hope* to be saved by *duties*.

Isa. 6 6. Mans righteousnesse like rags.

Mans perdition is of himself.

2. The glory of imperfect action is but as grasse.

Secondly, suppose thou couldst perform them without sin, yet thou couldst not hold out in doing so, *Isa.* 40.6. *All flesh & the glory therof is but grass.* So thy best actions would soon wither if they were not perfect: and if thou canst not *persevere* in performing all *duties perfectly*, thou art for ever undone, though thou shouldst do so for a time, live like an Angel, shine like a Sun, & at thy last gasp have but an idle thought, commit the least sin, that one rock willl sink thee down even in the Haven, though never so richly laden; one sin, like a pen-knife at the heart, will stab thee; one sinne, like a little fire-stick in the thatch, wil burn thee; one act of *treason* wil hang thee, though thou hast lived never so devoutly before, *Ezek.* 18.24. For it's a crooked life, when all the parts of the line of thy life, be not streight before Almighty God.

Gal. 3.10.

3. Our good actions wil not satisfie for sin past

Thirdly, suppose thou shouldst *persevere*, yet it's clear, thou hast sinned grievously already, & dost thou think thine *obedience* for the time to come, can

can satisfie the *Lord* for all those rents behind, for all those sins past? as can a man that pays his rent honestly every year, satisfie hereby for the old rent not paid in 20 years? all thy *obedience* is a new debt, which cannot satisfie for debts past. Indeed *men may* forgive wrong and debts, because they be but finite, but the least sin is an infinite evil, and therfore God *must be satisfied* for it. Men may remit debts, and yet remain men; but the Lord having said, *The soul that sinneth shall die*, and his truth being himself, he cannot remain *God*, if he forgive it without *satisfaction*. Therfore *duties* are but *rotten crutches* for a soul to rest upon.

Mans perdition is of himself.

God cannot remain God & forgive sin without satisfaction

But to what end should we use any *duties*? cannot a man be saved by his good *prayers*, nor *sorrows*, nor *repentings*? what should we pray any more then? let us cast off all *duties*, if all are to no purpose to save us, as good play for nothing, as work for nothing.

Object. To what end are our duties.

Though thy good duties cannot save thee, yet thy bad works will damn thee. Thou art therefore *not* to

Answ.

Mans perdition is of himself.

Good duties not to be cast off, but our resting upon them.

caſt off the duties, but thy *reſting in* theſe duties, thou art not to caſt them *away*, but to caſt them *down* at the feet of Jeſus Chriſt, as they did their crowns, *Rev.* 4. 10, 11. ſaying, If there be any good or graces in theſe *duties*, it's thine, Lord: for it is the Princes favor that exalts a man, not his own gifts; they came from *his good pleſure*.

Object.

But thou wilt ſay, to what end ſhould I perform duties, if I cannot be ſaved by them?

Anſw.

For theſe three ends.

Uſe 1. We are to performe good duties for 3 ends. 1 To bring us to Chriſt.

1. To carry thee to the Lord *Jeſus* the onely Saviour, *Heb.* 7. 25. hee only *is able to ſave* (*not duties*) all that *come unto God* (that is, in the uſe of means) by him: hear a Sermon to carry thee to Jeſus Chriſt: Faſt and pray, & get a full tide of *affections* in them to carry thee to the *Lord Jeſus Chriſt*, that is, to get a more *love* to him, more acquaintance wth him, more union with him: ſo ſorrow for thy ſins, that thou mayſt be more fitted for Chriſt, that thou mayſt prize Chriſt the more; uſe thy duties as *Noahs Dove* did her wings,

wings, to carry thee to the *Ark of the Lord Iesus Christ*, where only there is rest. If she had never used her wings, she had fallen in the waters: so if thou shalt use *no duties*, but cast them aloff, thou art sure to perish. Or as it is with a poor man that is to go over a great water for a treasure on the other side, though he cannot fetch the Boat, he calls for it; and though there bee no treasure in the Boat, yet he useth the Boat to carry him over to the treasure: so Christ is in heaven, and thou on earth, he doth not come to thee, & thou canst not goe to him; now call for a boat, though there is no grace, no good, no salvation in a *pithlesse duty*, yet use it to carry thee over to the treasure the Lord *Iesus Christ*. When thou comest to *heare*, say, Have over Lord by this Sermon. When thou comest to *pray*, say, have over Lord by this praier to a *Saviour*. But this is the misery of people, like foolish lovers, when they are to wooe for the Lady, they fall in love with her Handmaid that is onely to lead them to her: so men

Mans perdition is of himself.

Good duties are the means by which we come to Iesus Christ.

Mans perdition is of himself.

men fall in love with, and doat upon their own duties, and rest contented with the naked performance of them, which are onely hand-maids to lead the soul unto the Lord Jesus Christ.

Use 2. Good duties are evidences of Gods love to us in Christ.

Secondly, use duties as evidences of *Gods everlasting love to you when you be in Christ*, for the graces and duties of *Gods people*, although they be not causes, yet they be tokens and pledges of salvation to one in Christ: they doe not save a man, but accompany & follow such a man as shall be saved, *Heb.* 6.9. Let a man boast of his *joyes*, *feelings*, *gifts*, *spirit*, *grace*, if he walks in the commission of any one sin, or the omission of any one known duty, or in the slovenly il-favoured performance of duties, this man, I say, can have no assurance without flattering himself, 2 *Pet.* 1.8,9,10. *Duties* therefore being *evidences and pledges of salvation*, use them to that end, and make much of them therefore; as a man that hath fair *evidence* for his *Lordship*, because he did not purchase his *Lordship*, will he therefore cast it away? No, no, because

cause it is an *evidence* to assure him, that it is his own, & so to defend him against all such as seek to take it from him, he will carefully preserve the same: so because *duties doe not save thee*, wilt thou cast away *good duties?* No, for they are *evidences* (if thou art in Christ) that the *Lord* and *Mercy* is thine own. Women will not cast away their *love-tokens*, although they are such things as did not purchase or merit the love of their husbands, but because they are tokens of his love, therefore they will keep them safe.

Mans perdition is of himself.

That God *the Father of our Lord Iesus Christ* may be honored by the performance of these *duties*, therfore use them: Christ shed his blood that hee might purchase unto himself *a people Zealous of good works*, Tit. 2. 14. not to save our souls by them, but to *honor him*. O let not the blood of Christ be shed in vain. *Grace and good duties* are a Christians crown; it is sinne onely makes a man base: now shall a King cast away his Crown, because hee bought not his kingdome by it? No, because

Use. 3. Good duties honor God being used.

Mans perdition is of himſelf

becauſe it is his *ornament* and *glory* to wear it when he is made a King; ſo I ſay unto thee, it is better that Chriſt ſhould be honored, than thy ſoul ſaved; and therefore perform duties, becauſe they honor the Lord Jeſus Chriſt. Thus *uſe thy duties*, but *reſt not in duties*; nay, goe out of *duties*, and match thy ſoul to the Lord Jeſus: take him for better and for worſe, ſo live in him and upon him al thy days.

The 4th generall reaſon of mans ruine

Fourthly, by reaſon of mans *headſtrong preſumption*, or falſe faith, whereby men ſeek to ſave themſelves by *catching hold on Chriſt*, when they ſee an *inſufficiency in all duties* to help them, and themſelves unworthy of mercy: for this is the laſt & moſt dangerous rock that theſe times are ſplit upon. Men make a bridg of their own to carry them to *Chriſt*. I mean, they look not after faith wrought by an omnipotent power; which *the eternall Spirit* of the *Lord Jeſus* muſt *work* in them; but they content themſelves with a faith of their *own forging* and *framing*, and hence they think verily,

Eph. 1.19.

and

and beleeve, that Christ is their *sweet Saviour*, and so doubt not but they are safe, when there is no such matter, but even as dogs they snatch away childrens bread, and shall be shut out of doors (out of heaven hereafter for ever) for their labor.

Mans perdition is of himself.

All men are of this opinion, *That there is no salvation but by the merits of Jesus Christ*; and because they hold fast this opinion, therefore they think they hold fast *Jesus Christ* in the hand of faith, and so perish by catching at their own catch, and hanging on their own fancy and shadow. Some others catch hold of Christ before they come to feel the want of faith, and ability to beleeve, and catching hold on him (like dust on a mans coat, whom God wil shake off, or like burs and briers cleaving to ones garment, which the Lord will trample under foot) now they say, they thank God, they have got comfort by this means, and though God killeth them, yet they will trust unto him, *Mich.3.11.*

Men beleeve no salvation but by Christ, and so thinke they hold Christ in the hand of faith.

It is in this respect a harder matter to

Mans perdition is of himself.

Easier converting a man in *India* then in *England*.

to convert a man in *England* than in *India*, for there they have no such [illegible] & forts against our sermons, to say they beleeve in Christ already, as most amongst us doe: we cannot rap off mens fingers from catching hold on Christ before they are fit for him; like a company of theevs in the street, you shal see an hundred hands scrambling for a jewell that is fallen there, that have least, nay, nothing to doe with it: Every man saith almost, *I hope Christ is mine, I put my whole trust and confidence in him*, & wil not be beaten from this. What, must a man despair? must not a man trust unto Christ? Thus men wil hope and trust, though they have no ground, no graces to prove they may lay hold and claim unto Christ. This hope scared out of his wits, damns thousands: for I am perswaded if men did see themselves *Christlesse creatures* as well as *sinfull creatures*, they would cry out, *Lord, what shall I do to be saved?*

A precious faith got at a high rate.

This faith is *a precious faith*, 2 *Pet.* 1. 2. *Pretious things* cost much, & we set them

them at a high rate; if thy faith be ſo, it hath coſt thee many a prayer, many a ſob, many a ſalt tear. But ask moſt men how they came by their faith in Chriſt? they ſay, very eaſily: when the Lion ſleeps, a man may lie and ſleep by it; but when it awakens, woe to that man that doth ſo: ſo while God is ſilent & patient, thou mayſt befool thy ſelf with thinking thou doſt truſt unto God; but woe to thee when the Lord appears in his wrath, as one day he will; for by vertue of this falſ faith, men *ſinning*, take *Chriſt* for a *diſhclout* to wipe them clean again, and that is all the uſe they have of this Faith. They ſin indeed, but they truſt unto Chriſt for his mercy, and ſo lie ſtill in their ſins: God will revenge with blood, and fire, and plagues, this horrible contempt from heaven.

Hence many of you truſt to Chriſt, as the *Apricock* tree that leans againſt the wal, but its faſt *rooted* in the earth: ſo you lean upon *Chriſt* for ſalvation, but you are *rooted* in the world, *rooted* in your pride, *rooted* in your filthineſs ſtill.

Mans perdition is of himſelf.

While God is ſilent, we may think we truſt in him; but when he appears in his Word, it will prove otherwiſe.

Mans perdition is of himself.

still. Woe to you if you perish in this estate, God will hew you down as fuell for his wrath, what ever mad hope you have to be saved by *Christ*. This therefore I proclaim from the God *of heaven* to you. 1 You that never felt your selves as unable to beleeve, as a dead man to raise himselfe, you have as yet no faith at all. 2 You that would get faith, first must feel your inability to beleeve: and fetch not this slip out of thine own garden; it must come down from heaven to thy soul, if ever thou partakest thereof.

Two things observable.

Other things I should have spoken of this large subject, but I am forced here to end abruptly; the *Lord* lay not this sin to their charge who have *stopt my mouth*, *laboured to with-hold the truth in unrighteousnes*. And blessed be the good *God*, who hath stood by his unworthy servant thus long, inabling him to lead you so far, as to shew you the rocks and dangers of your passage to another world. *Finis.*

Printed for *John Sweeting*, and sold at his shop at the Angel in Popes-head Alley, 1648

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